Lexicon For Textual* Translation Of The Qur'an The Supreme

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* Textual is *neither replicative* nor *literal* but *conforming to the text*!! See Sections 6A and 10 of the *Introduction* to this *Translation*, which is *original*, *to date unmatched*, *and closest* to the *text of The Qur'an*; *and praise is for Allah, Lord of the worlds*.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name, *Ar-Rahman,* The multitudinous mercy Doer.

Clarifying Commentary
Regarding
The Right= "الحق" *and* The True= The Truth "الصّحيح/الصدِّق"!

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

(A) "*Holy*," describing *The Qur'an* or *Mohammad* (SAWS).

(B) "*Verse*," to means an *Ayat*, i.e. a statement from The Qur'an.

(C) "*The Truth*," to mean "*The Right*," in almost all aspects of the word "right!"

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference! However, (C) "*The Truth*" to mean "*The Right*," almost in all aspects of the word "right," remains to receive adequate treatment, which we shall address hereby!

To begin with, let us take the *dictionary* definition of the word "*truth*!" The *American Heritage Dictionary* gives the following definition:

A. **1. Truth** is: "conformity to fact or actuality. **2.** A statement proven to be or accepted as true. **3.** Sincerity; integrity. **4.** Fidelity to an original or a standard. **5.** Reality; actuality. **6. Truth**. *Christian Science.* God."

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (**a**) The **OT** bears an *Hebraic* sense of "god," *not* with capital "G," to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy."

(**b**) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) "not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs."

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify! The forty-four ascribed "author" of the Bible can *not* be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people! That is why Jesus *never* heard of his name as "*Jesus*" or his title as "*Christ*" or the religion "*Christianity*" *per se*! For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator!

Thus, the *central* and *most conspicuous concept* about the noun "***true***" or "***truth***" is that it means: *conformity* or *correspondence to reality or some set standard*!

B. With respect to the definition of the word "***right***," the story is *rather long*! So we shall *summarize* the central *and most conspicuous* concept regarding "*right*!" *The American Heritage Dictionary* gives the following definition:

As a **noun**: ***right***, that which is: *just*, *morally good*, *legal*, *proper*, or *fitting*. When prefixed with the word "the" becoming **"The Right" then it is one of Allah's great names**!

Also, could apply to the privilege of subscribing for a particular stock or bond.

As **adjective**: **right**, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb**: **right**, (1) toward or on the right! (2) In a straight line. Directly! (3) In the proper or desired manner! **4.** Exactly. **5.** Immediately. **6.** Completely. **7.** According to law, morality, or justice. **8.** Accurately. **9.** *Chiefly Southern U.S.* Considerably. **10.** Used as an intensive: *kept right on going.* **11.** Used in titles: *The Right Reverend Jane Smith.*

As a **verb**: **right**, **righted**, **righting**, **rights**. *--tr.* **1.** To put in or restore to an upright or proper position. **2.** To put in order or set right. **3.** To make reparation or amends for *intr.* To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word "***right***," i.e. that which is *just*, *morally good*, *legal*, *proper*, or *fitting*!

The Merriam-Webster's Unabridged Dictionary defines "**right**" as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes!

Right is ***absolutely constant***, i.e. unchanging and unchangeable; it is ***absolutely perfect all-around***, i.e. from all aspects, not least among them rationally, morally, and legally; it is ***absolutely acceptable by all***; i.e. except the *stubborn* who is *groundless* to begin with!

On the other hand, ***True*** or ***Truth*** is ***changeable***, as its *criteria of set standard* could ***change***, and could be "***wrong***" or ***incorrect*** or "***immoral***!" Let us assume that Mr. A is a homosexual! So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is ***wrong***, and ***immoral***!

Therefore, "**right**," and "**true**" = "**truth**," all as *nouns*, are *not* exactly synonymous!

Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*! So, included in this *Lexicon* are the words that are considered to be "*out of the ordinary*" or were *transliterated* in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is *root-based* and is *rationally derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages! Therefore, a word can be *conjugated* to *derive* and *make* a *huge supply of useful words*. The *words* of the Arabic language are *unique* in myriads of ways, among them:

(1) It is highly *succinct yet flowery*,
(2) It is very *descriptive yet laconic*!
(3) It is rather *connotative and denotative*, i.e. remarkably *designative* and *figurative*,
(4) It is singularly *eloquent* and *elegant*!
(5) It has "*paradoxical*" terms, i.e. a *single* word carries a *specific meaning and its exact opposite*! The way to know which meaning applies is the *contexts*!
(6) Arabic language, as the language of The Qur'an, supplies *suitable* words for the *Share'yah Law*! Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic* meaning, (2) an *Arabic tongue expression* meaning, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: "for Allah's Face," means for the "*pleasure* of Allah," (3) a *jurisdictional* meaning, i.e. that which is *based* on or *derived* from the *Sharey'ah Law*, e.g.: Prayer = "الصلاة" or prayer= "دعاء;" and (4) a meaning according to "*Arabic rule*," understanding of which (i.e. "Arabic rule") requires a *bit of elaboration*, an *elaboration* described in the General Reminder next!

General Reminder

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*!

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female* gender being *implicitly included*, except where *necessary* then the *feminine* gender gets addressed *explicitly*! There are *rational* and *moral* reasons for such a treatment of the genders! Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*! That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/daughter alive*! Obviously Islam condemns such loathsome practice in the strongest of terms.
2. The *male* in the Arabic *culture* is *charged* with the *responsibility* of *providing for* and *safeguarding of* the female in *all* aspects of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences!
3. The *female* is the bearer of the *genealogical family repute and honor*! It is the *most essential element* in the life of an Arab to keep such an element *pure* and *highly esteemed*!
4. Islam imparted to the *Arabic cultural values improvements* and *loftiness, polish* and *substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*! Briefly consider the following two examples:

A. The Qur'an says: "For them[y] (*of rights*) like what (*is*) on them[y] (*of duties*)! (S 2: 228). The Qur'an also says: "He, Who created you[z] of a single self[w] and He created of her, her spouse (*wife*) to quiet [*he*] to her!" (S 7: 189). The Qur'an contains multiple *Ayat* that elucidate the *dignity*, *generous hospitality*, and *honor* that *must be* accorded and extended to the *female* in a proper Islamic society!

B. Allah's Messenger, on him the prayer and peace, says:

a) Be gentle to the "*glass-bottles*," in reference to the *females*!
b) The *best* of you is he who is *best to his* family (*wife*)!
c) The *Paradise* is under the *mothers' feet*!

5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges! For example:

a. The *ancient Greeks* kept the female *secluded in the home* and *used* her like a *slave* for housekeeping! They *sold* and *bought* her like a *commodity*! She never had any "right," not even to inherit! When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to "*go out*" and manage the household affairs! For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted* and *shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society! At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication* and *adultery openly and unabashedly*! So much so that brothel houses were centers for politics, art, and literature! Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works!

b. With respect to the *Romans*, the female did not fare any better! Not only she was *bought* and *sold* like a *commodity*, with no "rights" of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience!

c. With respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria! His Laws considered the female as the *cattle* or *sheep*!

d. Other nations such China or India and others the female was treated just as bad if not worst! In India at some stages if her husband dies she was *cremated alive* with him!

e. The *Jews* considered the daughter in the rank of a *made*! And her father has the right to *sell* her! They consider the *female* a "*curse*" as *she is the one who caused Adam to sin* and thus be *banished from Paradise*!

f. The *Christians* considered the females the "*entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man*, according to Saint Tertullian (160-230)! He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.

g. The *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only* to *serve the male*!

h. The *English* Law until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*! And in 1931 a man sold his wife for *five hundred pounds*! The court *sentenced the husband for ten months in prison*!

i. In *Italy* in 1961 a man *sold his wife to another on installments*! When the buyer decided not to pay the due installment, the *seller killed the buyer*!

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women! And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies!

Clearly modern "Western Civilization" certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind!

So after this General Reminder, here are the *four main categories of dictions* found in The Qur'an:

A. *Arabic* diction!

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

"Verily We made it[x] Arabic Qur'an," (*S* 43:3)

B. Arabic *tongue* diction (i.e. *Arabic tongue expression*)!

وهذا لسان عربي مبين

"And this (*is an*) Arabic tongue, manifester." (*S* 16:103)

C. Arabic *rule* diction (i.e. *linguistic Arabic rules and other rules apply to it*)!

وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا

"And like *tha'leka* (*he-that-afar-it, that*) We descended it ˣ (*by*) Arabic-rule." (*S* 13:37)

D. *Sharey'ah* designated diction! وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

"And whatever the Messenger gave you, ᶻ so youᶻ take it;ˣ and whatever [*he*] forbade youᶻ off itˣ so youᶻ cease (*doing it*)!" (*S* 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

E. I was given The *Qur'an and its like* with it ˣ! This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others!

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as *in The Qur'an* (this translator believes) *there are no synonyms* per se, but words that *share* meanings but each depicts a *specific* angle the other does not! That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: "*the Arabic tongue expression*," and their meanings!

However, before we proceed with the various *entries* for this *Lexicon* let us list the various "*Mugatta'at*," i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surahs* of The Qur'an! Here they are:

a. آلـم = six (6) times: *Alif Lam Meem*. It occurs in six *Surahs*, (*S* 2:1), (*S* 3:1), (*S* 29:1), (*S* 30:1), (*S* 31:1), and(*S* 32:1).
b. المص = one time (1): (*S* 7:1).
c. ألر = five times (5): (*S* 10:1), (*S* 11:1), (*S* 12: 1), (*S* 14:1), (*S*15:1).
d. ألمر = one time (1): (*S* 13:1).
e. كهيعص= one time (1): (*S* 19:1).
f. طه = one time (1): (S 20:1).
g. طسم = two times (2): (S 26:1) and (S 28:1).
h. طس = one time (1): (S 27:1).
i. يس = one time (1): (S 36:1).
j. ص = one time (1): (S 38:1).
k. حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
l. حم عسق = one time (1): (S 42:1).
m. ق = one time (1): (S 50:1).
n. ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those "*Mugatta'at*," i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are!

Aam	عام	he Arabic word "عام" = year, but with some difference! In English there is only one word to mean عام and سنة! In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*! So "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*! As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*! Although generally all are *loosely* used *synonymously* or *interchangeably*! See الفروق اللغوية، لـ أبي هلال العسكري!

Abd= slave	عبد	Slavery to Allah means freedom from all others! The dictionary definition of *slavery* is a condition or a state of one being bound in *servitude for* or being the *property of* a slaveholder—i.e. the slave is an *object of ownership* by another person (his master). In other words, the total potential and real derivable benefits of the slave *belong to the owner of the enslaved*. And the slave himself receives *little*, if any, benefits from his personal endeavors! Hence, slavery is *morally wrong, and is detestable by the slave and most all others who do not benefit from it.* Hence, *slavery is an unacceptable and outrageous affront to human dignity*. But what if we were to *reverse* the situation, in such a way that the "slave" would receive *all* the potential and real derivable benefits of "*his own works*"? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a "*slave*" *of Allah*, his Creator and Owner, one is therefore *automatically free from bondage/servitude of all* others? Would not such a state of affairs be *an honor and a glory in itself*? Thus, if "*slavery*" was to be *so-reversed* would not *every-one* love to be: (1) a "*slave*" to such an owner, meaning *no one could own him/her*; and (2) *one* endeavoring to achieve the mark of "good conduct"? In fact, in this *reversed* case, the denotation and connotation of "slavery" will change to its *exact opposite*! In Islam this *reversed* case applies one hundred percent with respect to the relationship between *any* individual and Allah. For *every* Muslim (and for that matter every creature) is in fact a *slave* of Allah since *every* creature *belongs to* (owned by) Allah, whether the creature likes it or not. This means *every* Muslim is 100% accountable to *none but Allah alone*. And that Muslims could and should receive no command from *any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah*, The Qur'an. It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'an as "*His slave*." But most, if not all, translators of "the meanings of The Qur'an" use the word "*servant*" instead of the word "*slave*" used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. "better manners and sensibilities" to the readers of other languages! Unfortunately, those translators *miss the point which is at the heart of the deeper implications and intentions* of The Qur'an. For Allah could have used the word "servant" instead of "slave," if that was His intention. There are many examples where The Qur'an uses the word "slave," such as in the first marvel of *Surat Al-Esra*, (*Ssurah* 17:1). This is, for example, the reason that many Muslims' names are denoted by *two-words* as *first name*. The first of the two-words is the word "*Abdu,*" meaning, "*slave of*" while the second word is either the word Allah or any other of the various most beautiful *attributive names* of Allah, e.g. the Muslim's first name Abdu-Allah.
An'ama	أنعم	word "أنعم" denotes *five distinct* ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting boon*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أَنعم!" So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting.*
***Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten)* all are grammatical inflections**		word has *five distinct* meanings, three of which *share* with the others ne common features of a *marvel*—i.e. (A) of evoking *great surprise,* (B) *ained admiration, and* (C) *marked wonderment.* (D) The fourth meaning is the fact that *eventually* (*in due course of time*) the *Ayat* will *empirically be shown to be true and correct*, for *each generation what it is appropriate* to it! Thus, the word "*Ayah*" could stand for: *miracle*, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be *supernatural* in origin or an act of God, see *The American Heritage Dictionary*!)enoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc.

		ignifying Allah-messenger's *sign* as a *proof* that Allah has *sent him* and *empowered him* with *that sign-as-proof* for his validation. esignating a *statement in The Qur'an*. The Qur'an speaks of Allah's *Criterion* of *prescriptions or proscriptions*, i.e. *Allah's commands and forbiddances*, for the human to know and act accordingly, on a *voluntary* basis. esignating a *statement in The Qur'an* that will prove to be absolutely true and correct in due course of time! refore, we shall refer to the "*Ayah*" (plural "*Ayat*") as meaning *marvel(s)*. The "*Ayah*" of The Qur'an could be a single *letter*, a *word*, a *phrase*, or a *whole statement* or more succinctly a *subdivision of The Qur'an*, as the Division of The Qur'an is the *Surah*!
2) *Ayah* of the Qur'an versus *verse* of the Bible!		dictionary definition of the word "*verse*" is: A single metrical line in a poetic composition; Metrical or rhymed composition as distinct from prose, poetry; The art or work of a poet; One of the numbered subdivisions of a chapter in the Bible." refore, it is obvious that the word "verse" does *not* in any way, form or shape, apply to the *Ayah* of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic *Ayah* they tend to refer to it as "verse" of The Qur'an! Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The Qur'an: nd We neither taught him poetry; nor it[x] (*is*) meet for him. Not he/it [x1] except a *Thekron* (*Message*, *exhortation*)"(S 36:69) nother *Ayah*, Allah clearly says: nd it [x] (*is*) not the say of a poet"(S 69:41) refore, the use of the word "*verse*" describing an *Ayah* of The Qur'an is *not* only unfortunate but actually out right *inappropriate*, if not totally *wrong*. ilarly the use of the word "*Scripture*" to mean The Qur'an, is just as *bad*, if *not worst* than the use of "verse" as stated above. That is because the word "Scripture" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*." (Emphasis is added). Also called "Holy Scriptures."] Clearly the writing of the *entire* Bible is totally *unauthenticated*, as it cannot be *authenticated*; as it is one of the most *unreliable* (source of good *historical* or *scientific* information, by emphasis of Christian scholars themselves! That is because mostly *unknown* people wrote the Bible at *unknown* times, to *unknown* audiences! Hence, The Qur'an is *not* ripture." The Qur'an is The Qur'an, *in class by itself*! his respect, it is relevant to ask: why should Muslims *imitate* the language of reference to the Bible when referring to The Qur'an? Words such as "*holy*," "*verse*," "*Scripture*" are totally *inappropriate*, if not *wrong*, to use with respect to The Qur'an.
Aad	**عاد**	is a name of an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader's name*!

[1] The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: "أي محمّد ﴿ إِن هوَ ﴾," *Emam* القرطبي says: "أي هذا الذي يتلوه عليهم," *Emam* الرّازي says: "أي هو ذكرٌ و موعظة" Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: "*he*" or "*it*!"

ha	**أخذ**	word "*Akhadha*"="took" in Arabic has *twenty-five different meanings*! Among such meanings is: *establishing* or *instituting* a covenant.
aakhatha	**آخذ**	word "آخذ" is *rooted* in the verb "أخذ," is ثلاثي-root which means *took*, the opposite of *gave*! Said the Arabic linguist (see التاج) originally the word "أخذ," meant "*conquered*" or "*conquered and eradicated*," but eventually the word was *settled* to mean "*punished*" by way of *conquering without eradication*! However, in terms of the *infinite noun* for the word "موآخذة" there is *obvious mutuality*! Also, in a *strict sense* even "آخذ" indicates this mutuality in the sense that when the *wronger* or the *errorist* despite his/her will is "*held to account for his/her violation(s)*," at this stage of *questioning* where *answering* is *demanded*, there is mutuality! But at the end the wronger or the errorist *will stand to be punished*, so at this point there is no mutuality *per se*, except in the sense that he/she now *received punishment* for what was *committed and previously enjoyed*! Thus, "أخذ" is mentioned in The Qur'an with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity!
aal	**آل**	word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.
aala	**الآ**	word "*aala*" "الآ" plural, the singular is "**ألّي و إلّي و إليّ**" So, "*aala*" = "**نِعم**" meaning: *all around sufficiencies, surpluses, good health and delightedly revealed Law*.
aan	**عن**	prepositional letter"عن," has seven meanings: مجاوز" = "*disregarding*," in the sense of "*off*, *away from*," " رغبت عن، سافرت عن البلد"! For example (S9:104) says: "Have not known they ᶻ that Allah, He accepts the repentance *aa'n* (*because of second person's/persons' prayer* [*He*] *disregards the offense of the principal offender(s)*, *of*) His *eba'de* (*worshippers/submitters/slaves*) and [*He*] takes the alms ʷ/charities ʷ"; "البدل" = "*substitutive*," in the sense of "*instead of*," "*on behalf of*," " نفس عن نفس " "الإستعلاء" = "*ascendance*" (1) in the sense of "*preferred*," "*favored*," " حب الخير عن ذكر ربي," (2) in the sense of "on," "من يبخل فإنّما يبخل عن نفسه," "التعليل" = "*for the reason of*" in the sense of "because," "عن قولك," ""لغة مرادفة لـ"بعد" = "after," عن مواضعه، طبقا عن طبق، عمّا قليل ""لغة مرادفة لـ"من" = of, from, إنتقبل عنهم أحسن ما عملوا! ""لغة مرادفة لـ"ب" = "السببية," in the sense of: "*by*," "عن الهوى," "الظرفية" = adverbial, in the sense of "*about*, *regarding*," "عن أنبائكم!" See مغني اللبيب، لـ ابن هشام!
adda	**أدى**	word "*youaddy*" from "*adda*"= "أدى" means *personally* delivered or paid the full obligations; and if *not personally under extra ordinary circumstances*, then the *designated vicegerent*, i.e. *legal representative*.
afdha	**أفضى**	*lofty and exalted* language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as "*afdha*"= "أفضى," which has *many* meanings, among them, "*privately you went into open exchange of secret-conducts*" by way of engaging in *intimate relation* through *having sexual deeds*!
Ahadon	**احد**	lone, any one, or Solely Unique/incomparable!
Agama	**اقام**	word "أقَامَ" in "يقيمُونَ" has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other! But first what is the meaning of: "أقَامَ؟" "أقَامَ" *linguistically* means: **أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"** "**يقيمُونَ**" means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (Q2: 3). Also "أقَامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you ᵍ were in them, then you ᵍ upped for them (*the second call for*) the Prayer," (Q4: 102)! Note: *Prayer* and *how to be*

		done was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!
ahadeeth	**أحاديث**	word "*ahadeeth*"= "أحاديث" has *several* meanings: (1) dreams and their related events, (2) plural of "*Hadeeth*" which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the instructive examples of the people of the ancients admonition or exhortation, (4) statements by people, i.e. conversations!
Ahsana	**أحسَنَ**	ected, or did or came with that which is beautiful!
Al-Aadoon	**العادون**	ressors.
Al-Aasoon	**العاصون**	beyers.
ar	**الأبرار**	*dutiful-they and who are being expansive in their all around beautiful works*)! The "*barrarh*" on the other hand are *mostly the angels* as "*Al-Barrah*" are more *intensive* than the "*Al-Abrar*" in the sense that "*Al-Bararah*" are more *comprehensive*! See اللتاج!
Al-an'am	**الأنعام**	word "*Al-an'am*'" "ألأنعام' means those animal that have *cloven hoof* (*foot*) and an *udder*, such as the camel, the cow, the sheep, and the goat. In Arabic: "كل ذى خِلف و ظِلف." Thus, cattle, camel, sheep and goats.
Al-anam	**الأنعام**	word "*Al-an'am*'" ="ألأنعام' or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذى خِلف و ظِلف."
awalam	**أولم**	Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of *three parts* (أ), (و), (لم) "أوَلَم," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7)!
Al-Arsh	**العرش**	word "العَرش" in the Arabic language means: المُضطجَع أو السرير اللذي يُجلس عليه! Thus, "العَرش" is "سرير الملك!" See اللسان! In *Ayah* 23 of *an-Namil*: "*…and for her a great Arsh*!" (Qur'an 27; 23), clearly means the "*Arsh*" is the "*absolute Dominion-Throne*!" And according to الحديث المتفق عليه= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*! So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning!" See شرح العقيدة الطحاوية!
Al-albab	**الألباب**	Who are "**ألوالألبـــاب**"= the *alba'be's* (*hearts-intellects staff*)'s possessors? In (S39:19)Allah says: "Who[r] *yasta'meaona* (*they[z] affirmably hear*) the say then *yattabe'ona* (*they[z] closely-follow*) its[x] *ahsano* (*excellenter*), those (*are*) whom[r] aright-guided them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellects staff*)'s possessors". Such are the *characterizations* of the *alba'b's* possessors!
Al-baghoon	**الباغون**	nsgressors.
Al-balada ***Al-baldah***	**البلد** **البلدة**	word "*Al-balada*," confused by some people for "*Al-baldah*," is an Arabic word with a least *three* distinct meanings: (1) region or country; however, a *settlement*, or a *city* within a region or country is "*Al-baldah*."(2) The *present city* of *Makkah*, *itself*; (3) any *left over marks or signs* on a body.
r	**ا**	n Arabic word made up of the article "the=*Al*" "*berr*," with many righteous, *linguistic* as well as *Sharey'ah*, meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward(6) *Al-Berra* is who believed by Allah, and

		the Last Day, and the angels, and The Book (the Qur'an), and the prophets; and gave the wealth over his love of it[2] (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks,[3] and *aqama* (he *established and steadfastly fulfilled all the prescribed obligations of*) the Prayer, and gave the *Zakat*; and the keepers of their treaty when they undertook it; and the patients in *Al-Ba'asa*[4] (tribulations) and *Al-dharra*[5] (adversity), and at time of *Al-Ba'as*[6] (intense torment); those are who were true, and those are they who are *Mottaqoon* (pious people). As-*Sarra*=joy. See القرطبي
ro	ا	ns *obedience*! See اللتاج!
Al-Faseqoon/faseqeen/ fasiq	**الفاسقون**	word "الفاسقون" is a masculine plural noun designating those people who *intentionally* and *determinedly rebelliously disobey Allah's command*! Furthermore, the Qur'an says that "القاسقون" are the "*hypocrites*" (S 9:94); or the "*disbelievers*," as in (S 32:18); or the "*liars*," as in (S 49:6); or the "*impugners*," as in (S :49); or "*those who rule by other than what Allah had sent down*," as in (S 5:47). Therefore, the closest description of "الفاسقون" is this: "*rebels vis-à-vis Allah's command*!"
Al-fosooq	**الفسوق**	ellion vis-à-vis Allah's command!
Ahad/ Ehda	**أحد** **إحدى**	word "إحدى" is the *feminine* of "أحد" which is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*! See اللسان! It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that *stands apart from others*! (3) Literally *one*! However, in English "*lone*" is *singular*, standing alone! So, to keep the concepts of "أحَد" *and* "lone" simultaneously *transliteration* seems to be a must! The *applicable* "أحد" *will* or *should* be *obvious* from context where it appears!
Al-Hakeem hekmah	**الحكيم** **الحكمة**	word "الحكيم" is *one* of Allah's *attributive names*! The words "الحكيم" or "حكيم" being *associated with Allah* are *not* as they *cannot* be the same when *being associated with the human being individually or collectively*! That is for simple but *very significant hallmark distinction* that of *foreknowledge* which Allah *possesses* and the humans, both individually and collectively obviously *lack*! It is obvious to anyone how "*hindsight*" affect peoples' judgment! Thus, to say "judicious," "sage," "wise," "sane," "prudent," etc will *not* suffice with respect to Allah, as *all* such words have the *human limitation* of *lack of the foreknowledge* of anything and its associated experience! Therefore, such words as associated with Allah cannot be translated per se! Thus, they should be transliterated and parenthetically explained as: "The infinite *hekmah* (*wisdom*) Possessor!" Clearly the English word "*wisdom*," is *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See below, for an exposition of the word "*hekmah*!" word "***hekmah***" as used in the Qur'an is *much closer to*, if not, ***the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results***. Obviously, there is a difference between *divine Hekmah* and *human hekmah*! The former is *the Hekmah*, characterized by *Omniscience* and *foreknowledge*! The latter *lacks both*, as the human beings are *only* capable of *relative* knowledge *encumbered* by the human *incomplete* experience! Thus, Allah's *foreknowledge* relegates human *hekmah* to the *nadir* (lowest point) in terms of "*perfection*" while Allah's *hekmah* is the *zenith* (high point) of *perfection* itself *and beyond*! Human *hekmah* tends to *emphasize immediate results*, at times at the expense of *ultimate* and may be *better* results. But, the *hekma* of the

[2] There is another *interpretive* reading of "*Him*" instead "*it*;" the "*Him*" *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

[3] The Qur'anic expression "*for the neck*" means paying the needed *funds* for *freeing a slaved* person.

[4] The Arabic word "*Ba'asa*" has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6)!

[5] The Arabic word "*Al-dharra*" means *diminishment* of *possessions* and *people*, who render support.

[6] The Arabic word "*Al-Ba'as*" means: (1) intensity of war or (2) torment.

		Prophet (SAWS) *vis-à-vis religion* (i.e. *Hadeeth*) is based on *divine inspiration*, thus it is *perfect all around* and hence *incomparable* to "human" *hekmah*! Nevertheless, as knowledge *increases*, human *hekmah increasingly emulates* (imitates) and *ascends* towards the divine *hekmah*. Thereby, the "*value system*" among and within all individuals and societies wisely changes and *ascends towards perfection*! Thus, because of The *Omniscience's foreknowledge* about all things in their *pre and post existence effects all-around*, and Allah's *perfectly* sound choice and use of things in their *proper place and function to produce the best desired immediate and ultimate results*. Thus, Allah's *Hekmah* is *infinite*! Hence, He is "الحكيم" =*The infinite Hekmah Possessor*!
Al-Hayyo	الحي	word "الحي" is *one of the most excellent attributive names of Allah (SWT)*, meaning "The Existent" *before and after the existence of life in this world*! There is *no* word in English to convey such a meaning! So, my choice for "الحي" is "*The Pre-and-Post Existence Existent*" as closest to convey the message of such a great name!
Al-hghawoon	الغاون	ılgent-strayers.
al-Jaheleyyah"	الجاهلية	ıeans the *state of ignorance*, *backwardness* or *pre-Islamic eras* in the Arabian Peninsula.
Al-Ma'aroof or ***Al-Urf.***	المعروف أو العرف	ı mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic *Share'yah* act of *virtuous standards*, i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally *acceptable* among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any *Share'yah* Law, i.e. socially acceptable conduct not in violation of *Sharey'ah*. In summary: *rationally acceptable and Sharey'ah sanctioned deed.*
Al-mar'a, al-ensan, man, person	المرأ\الإنسان الرجل الشخص	word "المرء" =بالمروءة، والمروءة هي كمال الرجولة .See اللسان,So "المرء"= *mature/perfect manliness-possessor*. It is not the same as (a) "الإنسان" or (b) "الرجل," or (c) "الشخص!" as (a) "الأنسان" means (1) the *male* human! And (b) "الرجل," could mean: (2) the *man who matured* or (2) he *who walks on two feet*; and (c) "الشخص" is: (1) a *human specter*, male or female, seen from afar, day or night, (2) a human specific *entity*, (3) a *male or a female entity*, (4) the *body of a human when standing*! See التاج أو اللسان أو للكرمي، الهادي! s only the word "المرء" will convey the message of a "*mature/perfect manliness-possessor*", i.e. no implication of *age*, *gait*, *specter* or other possible implications! Of course when you combine word "المرء" with another word, then it becomes Arabic *tongue expression* with a meaning *consistent with* the *context*! ırly, because the diction in the *Arabic* language *explicitly* addresses the *masculine* and *implicitly includes* the *feminine*, except *where needed* then the *feminine is specifically addressed*! That is because the "female" is the hallmark of the family honor! So she must be preserved and held in very high esteem and well guarded better than a jewel! She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother! For every one *necessarily* there is *known mother*! But *not* necessarily a *known father*! That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of *Isa* (*Jesus*), son of Mary, peace be on both! in English perhaps the word "*one*," is an *acceptable approximation* for "المرء" as in English they say, e.g.: "*one would think*"! However this, acceptable English *approximation* for "المرء" *cannot* be accepted as the *Qur'anic* language is very *precise*, and *gender* sensitive!
Al-Qayyuom	القيّوم	word "القيّوم" means *The Constant and Multitudinous Maintainer of life and every thing in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most excellent attributive names*! And to just say, as many do, "*The sustainer*" slights, if *not seriously diminishes the extant of the name*!
as	القِصاص	ful retribution.

amanah	**أمانة**	Arabic word "أمانة" has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the "أمانة" is a duty, responsibility, or a pledge!
Amnon	**أمن**	nness from fear that is expected or might happen.
Angels		word: "الملائكة" although in the *plural* what is meant is *one great* (Arch) Angel, that of *Gabriel*, carrier of the revelations. Some time they say: where are the "*princes*" or the "*bosses*" when they mean the *prince* or the *boss* respectively!
An-Nafso/selfhood	**النّفس**	locution "the self"="النفس," in Arabic carries a fairly *large* number of *meanings*, among them: *soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything,* the *spirit*, the *psyche*, the *life*, *any animate object*! So since "the self"="النفس" denotes all the aforesaid and more, as in the *Ayah*: "O, you the people: *ettaqo* (*you reverentially guard not to displease*) your Lord, Who [*He*] created you [z] of a single self [w] and created [*He*] of her, her spouse (*wife*)[7]" (S 4:1)! Here "*self*[w]" means *Adam*, father of humanity, peace be upon him! And "the self"="النفس," is a *feminine gender* in Arabic, hence the expression: "created of her, her spouse (*wife*)!"Hence, "النفس" = (*selfhood*) = "الذات." There are *three* types of "*selfhoods*!" (1) "المطمئنة؛ الراضية المرضية," the *contented, the pleased and the-had been gratified*; (2) "الأمّارة بالسؤ," iteratively audacious commander of evil; (3) "اللوامة" the iterative blamer (*for wrongdoing*)! Every "*selfhood*" is *Allah-given* or was (4) " ملهمة فجورها و تقواها"=*inspired by Allah* its "*taqwa*"= "guarding against Allah's displeasure" and its "*fojoor*"= "wickedness!" (5)Each "*selfhood*" is *rationally* and *physically identifiable* by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of *distinctive* features! Additionally each "*selfhood*" occupies *definite and knowable space* at any given time and it is *subject to death*! he aforementioned with respect to "*selfhood*" are *not* applicable to "الروح"= "*soul*," per se, as the "*soul*" is "*of Allah's command*," i.e. the "*soul*" is a "*blow*" of Allah, and since there is *nothing* in existence which is like Allah, so *likewise* is the fact with respect to the "*soul*!" But the "*soul*" is *power* which *provides* the "*selfhood*" its "*life and meanings*!" Thus, *without* the "*soul*" every "*selfhood*" is *lifeless and meaningless*!
Ar-Rahman		this beautiful word, the various commentators of The Qur'an have a lot to say, the *sum and essence* of it is as follows: it is another *proper* name of Allah. The *Ayah* (S 17:110) says: "Say: 'Call upon Allah or call upon *Ar-Rahman*, by whatever name you call upon Him, for Him belongs The Most Beautiful Names." *Ar-Rahman* indicates favor or help, clemency or generosity, goodwill or mercy to all Allah's creatures in this world. *Ar-Rahman* is *contrastingly* employed when *exhortation* by *admonition* or *reprimand* are called for. However, *simultaneous* to such exhortation is a reminder of the attributes of *Ar-Rahman*, implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition.
As-Sa'aadah	**السعادة**	he divine assistance to achieve divinely approved works! ermanent mental and physical delight in Paradise!
at-Taghoot"	**الطاغوت**	a term that has a number of meanings. It may mean: the "*devil*," or "*rule by the devil*;" the "*tyrant*" or the "*rule by the tyrant*." It also means an *irreligious man-made system* invested with *authority* to supposedly achieve various societal or scientific just ends. Such ends are *presumed* to be good for the individual, the society and the environment. These systems are expressed in terms of "laws," which are either written or not. These *man-made laws* are to be *obeyed through submission* to them by all members of society. One of the main objectives of these man-made laws is to *exclude any divine guidance*.

[7] The word "self[w]" here is in reference to *Adam*, father of *the humans*! In (S 7:189) Allah says: "to quiet [*he*] to her!"

awwah	أواه	word "*awwah*"= "أواه" has a dozen or so meanings, but in *this* context, and Allah knows best, it meant the *supplicant and praiser of Allah muchly*.
Azr ***azzara***	عَزْرٍ عَزّرَ	word "*azr*"= "عَزّر" blaming some one, or magnifying the respect towards some one! This word is one of those *paradoxical* words, i.e. it has a *meaning and its exact opposite*! It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the "law" calls for, (4) succored some one, (5) exposing some one to the "lawful" jurisdictions.
		Arabic word "*Ba'as*" means: (1) *warfare* or (2) *intense torment*, (3) *intensity of fight*.
	الباأسا	Arabic word "*Ba'asa*" has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7)!
Bashshara ***youbashshero***	يبشّ	word *youbashshara* ="يُبَشّرُ," has *no* English equivalent *per say*! So, we resort to *transliteration* and *parenthetical explanation*! It is a present tense verb where a *speaker is* telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times "*grievous*" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them
ann	بغيا	word "*baghyann*" has several *distinct* meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one's self some thing; (3) excessive rain; (4) Adultery.
baheyara	بحيرة	words: "*Baheyrah*"= "بحيرة," "*Saibah*"= "سائبة," "*Wasilah*"= "وصيلة," and "*Hamm*"= "حام" all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows: The تفسير books give various details regarding *variations in the exact criterion for each* category of camels, but generally: The "*Baheyrah*"= "بحي" is the *she-camel*, *daughter* of "*Saibah*!" And the "*Saibah*" is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female* births *not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the "*Baheyrah*!" When it dies its meat is considered "*lawful*" for the *men* but *not* for the *women*! Hence, the *Qur'an forbade that* by this *Ayah*. The "*wasilah*"= "وصيلة" means the *she-sheep who gave seven or ten consecutive births*. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of her sister! Also, the women do not drink its milk! And they let her loose! The "*hamm*"= "حام" is the *he-camel* who impregnates ten *she-camels* or having had *seven successive females born as a result of his impregnation*, as a result they let him loose!
bala	بلى	e word "*bala*"= "*certainly-not*" is *absolutely not synonymous* to "yes"="نعم," as "*bala*"= " *certainly-not*" is *particularized* to *negate* a (A1) *negative-predicative* (i.e. *immediately previous negative* statement); or (A2) a statement *possessing the strength of such a negative predicate* (A1)! E.g. of(A1) is: "Am I not your^{n} Lord?" (S7:172)! E.g.: of (A2) is *Ayah* (S2:80), or *Ayah* (S6:157), or (S39:57-58) or (S6:157)! In this case the *preceding* statement is: "I am *not* your Lord the answer is "بلى,"= "*certainly -not*," = *negating* the "*not your^{n} Lord*," i.e. *negating* the *negative making it positive* and also *affirming* that He *is* their Lord! It *cannot* be "نعم,"= "yes," as "نعم" will *confirm* "*not* your^{n} Lord," *contrary* to the *fact* and *intention*! for example: if some-one says: "has not John been here?" If the answer is "Yes"= "نعم" that means John was *not* there! But if the reply is "بلى"= that means John *was* there! "بلى"= *indeed-not* is to *negate* a *preceding negative* statement or a statement *possessing the strength of a negative statement*, as stated previously, i.e. *Ayah*

		(S2:80) or *Ayah* (S6:157)! Unfortunately most translators do *not* heed such a *vital distinction*, and so give the *opposite* meaning by equating "yes" for "*bala*," a *major and an unacceptable* flaw!
banan	بنان	word "بنان" means the *fingertip* or the *finger* on the basis of *calling the whole by its part*!
Bashsher	بشّر	Arabic word "بَشِّر," here again, there is *no single* English word to convey the concept of "بَشِّر" *per say*! So, we resort to *transliteration* and *parenthetical explanation*! In this case, it is a *command* verb where a *speaker is ordering another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to all recipients! As some times, in "*restricted verb*" format a "*grievous*" tiding could be the case! But all are *always* from ***Allah***, *directly* or *indirectly*. *Indirectly* like in the case of a wife informing her husband for the first time that she is *pregnant*; or an awarder of a "degree" or a "contract" informing and perhaps congratulating for the first time an expecting recipient! However, clearly *demeritorious people* do *not* deserve to *hear* or *receive* any *pleasing* tidings, *except by way of sarcasm*! As such sarcasm *raises their expectations* and suddenly *plunges them deep into the abyss* of dismality! Thus, "بَشِّر," could be said by way of *sarcasm*, and The Qur'an uses it time and again in *both* senses!
Baqeyat as-Salehat	الباقيات الصالحات	"*baqeyat*"= "الباقيات"=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers*, *fasting*, *Hajj*, *charities*, *mentioning of Allah and His various all around most beautiful attributive names* and His various *favors*, etc.
Believers	المؤمنون	believers.
Bena-an		parts "*Bena*" and "*an*." The "*an*" is a grammatical nunnation at the of an *objective* noun. "*Bena*" is an Arabic word with multiple meanings: (1) *structure* of any thing as a *canopy*, *residence*, *body*, or a *sentence*; (2) honor and high rank, (3) first time going in *privacy with a bride* after the formal wedding.
buhtan	بهتان	der
Completed/concluded	اكمل أتمّ	word "كمل" means completed, i.e. whatever was "completed" it reached it ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization! In other word, all its components are gathered to achieve its intended purpose! And that *nothing* can be added to it to *improve* it! Like every thing in this world, religion came in stages! Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him! But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was *completed* with *full prescriptions and proscriptions* and hence *only* Islam is *complete* and thus *acceptable*, *enda* (by Rule of) Allah! word "تمّ" means its *last* component has *gathered* to the rest, making a *full whole*; thus, *concluded* means: whatever was "concluded," it had gathered its last components and became a *full-whole*, or *reached* its *end*, or it *finished*, or it *terminated*, or it *drew to a close*! xample to illustrate the *difference* between "*completed*" and "*concluded*" is say in a *Gregorian Calendar* a month which is 31 days is the maximum possible for any Gregorian Calendar month to ultimately reach! And similarly in a *Hejra Calendar* month the maximum possible for any month to ultimately reach is 30 days! Thus, 31 days month in a *Gregorian Calendar* or 30 days in a *Hejra Calendar* are complete months! But a month which is *less* than 31 days in *Gregorian Calendar* or 30 days in a *Hejra Calendar* could be "تامات" once each reaches it *maximum* days expected of it, say 30, 28, or 29 days in a *Gregorian Calendar* or 30 days in a *Hejra Calendar*! Additionally, "complete" suggests an achievement of a purpose whereas "conclude" suggest coming to and end with or without necessarily achieving a purpose!

Condone	صفح	o over look an offense, suggesting tacit forgiveness for it. Arabic the word "صفح" means: turned a new page, thus turned away from an offense and did not punish for it.
ne		o over look an offense, suggesting tacit forgiveness for it. Arabic the word "صفح" means: turned a new page, thus turned away from an offense and did not punishing for it.
ent	عهد	nding agreement!
dabbah	دابة	word "دابة" in Arabic means: the *non-human animal* that treads *slowly and quietly* and *figuratively* speaking it *also includes the hum*an! In English the *first* meaning and *impression* of the word "*creature*" is *anything created*! But it *also* means *living being*, especially an *animal* and *human being*! However, in Arabic "دابة" is a singular *feminine* and *not* a *reasoner* in the normal human sense! So the [she-] is *prefixed* to it!
dar	دار	Arabic word "*dar*" has several meanings. Among such meanings in *this* context are: (1) *this world* and (2) *the hereafter*. In other words, this world is the "*farm*" for the Hereafter. Thus, what one *sows in this world shall harvest in the Hereafter*. Hence, each will know the result of his/her work!
Dharra	ضرّاء	Arabic word "*Al-dharra*" means *diminishment* of *possessions* and *people*, who render support.
a		Arabic word, "*Dharra*" means (1) *diminishment* of *possessions* and *people*, who render support; (2) adversity.
Dhukranan or Khuntha	ذكرانا و خُنثى	words "*dhukranan*"="ذكران" (in *Arabic*, and the Qur'an *is* firstly *Arabic*: "*Verily We caused it to descend Arabic Qur'an, perhaps you cerebrate!*") is made up of *five* letters, and "ذكور" is made up of *four* letters! Therefore, ذكر" has *more* meaning *as its construct has more letters*! But from this *Ayah* above, (S 26: 165), the word "ذكران" has an *additional* letter "ا" giving it *additional* meaning! The *additional* meaning could be (1) *good to neutral*, or (2) *bad*! Next regarding the خنثى = "*male-effeminate*!" If you take this great *Ayah* (S 26: 165), "*dhukranan*" here is *bad*, as it indicates the males as being "*male-effeminates*" and are being *come unto* by another male! But if you take another great *Ayah*: "*Or He pairs them thukranan* (*males*) *and females*" (S 42: 50) it is *good or neutral*, as the "*maleness*" here is obviously *not effeminateness*, but *normal* to *neutral*! Thus, "*dhukranan*" mentioned in the above great *Ayah* is obviously the type of "*male*" which could be "يُؤتى"="*being come unto*," as a *female*, hence such "*male*" is "*male-effeminate*"="خنثى أم مخنّث," i.e. *womanish*!
dhuro	الضرّ	ery
dhurr	ذر	word "ذرّ" means passed hurriedly see **لسان العرب** under **ذرأ**!
o		ns*:* harm, injury, plight!
E'a'jaz		*miraculous inimitability* of The Qur'an. For example: re is the *scientific E'a'jaz*. re is the *informative E'a'jaz*. re is the historic *E'a'jaz*. re is the *linguistic* (expressive) *E'a'jaz*.
Ejtaba/ijtaba	إجتبى	led out in preference.
Estafa/istafa	إصطفى	lusively selected
enab	العنب	riably throughout the Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*! And in another narration: verily only that "**الكرم**" *is the heart of the believer*! See ***نزهة المتقين؛ شرح رياض الصالحين***
enda	عند	word "عند," is *not* commonly *properly* known, expressed here as: "*by rule of*!" Clearly "عند," is an *adverb* of both *time* and *place*! I am fully aware that *most* others consider the word "*with*" for "عند." Perhaps "*with*" is acceptable but *not* in *this particular or a similar* context! According to the *Merriam Webster's Unabridged*

		Dictionary, "*with*" has *thirteen main entries* and under each enter there are *subentries* too! In fact *The American Heritage Dictionary* gives about *twenty-seven main entries* for the word "*with*." In both dictionaries the *closest* to what is *relevant* in this Qur'anic context are entries coincidently numbered *6*, in both! Webster's says: "6a: *in the judgment or estimation of*." *The American Heritage* says: "6. *In the opinion or estimation of*." However, *Webster* gives the *first* meaning as "*in opposition to: AGAINST*;" and the *second* meaning as: "a: *alongside of: near to*; b: *in a line or on a course paralleling the direction or movement of*." *The American Heritage* says: 1.*In the company of; accompanying*; 2. *Next to*; *alongside of*; 3. *Having as a possession, an attribute, or a characteristic*." This is all fine when we are talking about *speeches of human beings*. But in the case of *Allah*, Exalted He in His Majesty, considering what is *closest* in meaning to the *Qur'anic* text at hand, we *cannot* or *should not* say in His "*opinion*" or His "*estimation*," although "His *Judgment*" is acceptable, but still (1) *with respect to Allah*, and (2) *in deference to Him*, (3) given the fact that Allah is *above human comparison*; and (4) The *most microscopic* and the *most colossal and all in between* are governed by Allah's *rule*; therefore, the *appropriate* and *only suitable and proper say is* or *should be*: "*His rule*." Such *concept* of "*rule*" is *fully corroborated* in the Arabic language, as one of *many* meanings of the word "عند" to mean "*by rule of*." For example, it is stated in *تاج العروس* (an *authoritative* Arabic-Arabic Dictionary, with respect to the *various* meanings of "عند," it says:**و تكون بمعنى الحكم: يقال هذا عندى أفضل أي في حكمي** , which means, it can be in the sense of "*rule*;" it can be said: this is in my *rule* more excellent, meaning according to my *ruling* or my *judgment* (although "*judgment*" is best suited for "**قضاء أو القضاء**") it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only *by His rule*! Thus, once again, *He rules* and His rule is the *Law*. Therefore, "**عند بارئكم**" is *best* translated to be: *by rule of your Originator*, and *not* "with" your Originator! The word "*with*" implies *first* and for most "*In the company of; accompanying*, 2. *Next to*; or *alongside of*, 3. *Having as a possession, an attribute, or a characteristic*" or in Arabic "**معية**." If the "**معية**" were *intended*, Allah would have *stated* it as "مع" but He did *not*; He stated it as "عند" to mean and imply His rule, and Allah knows best. In other situations "عند" may *not* mean "*by rule of*!" It could also mean: (a) His *knowledge*, (b) His *munificence of, or bounty of*, (c) and of course as stated above as adverbs of both *time* (e.g.: at, with, on, upon, etc.) and *place* (e.g.: presence, near, vicinity, quarters, etc.), (d) nigh (for place and time), among, (e) possess, from, of, (e) sight of, (f) source!
essr	إصر	re, heavy, personal, and most burdensome pledge/obligation!
Ettaqoo		nmand, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.
Ettaqoone		e and fear Me
Euangelion	الإنجيل	early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel*." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*." Thus, after the *Torah* was defiled post *Mosa's* (*Moses'*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.
e	يسمح	ardoning a mistake or a fault without demanding punishment or redress. In Arabic the word "سمح أو سامح" means: was generous and easy towards an offense; thus, did not punish for it.
n* or *Fadhl		Arabic word "*Fadhlon*," grammatically inflected for "*Fadhl*," rooted in the words (a) "*fadhola*," and (b) "*fadhal*," or "*fadhela*." "*Fadhola*" means: a person who became *munificent*; or a thing that possessed a *trait* more *favorable* or *advantageous* merit over his/its comparable similar entity;

		'Fadhal" or "Fadhela" means: is extra (left over from a larger sum), or more than needed. vever, the word "Fahl" or "Fadhlon" evolved to mean: (1) any munificent act which is *excellent*, *gracious*, *and kind*, by reason of Islamic *Sharey'ah* Law, logic, or sound societal convention. (2) *Munificence*, demonstrating excellence, graciousness, or kindness.
faheshah	**الفاحشة**	word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" is *euphemistically* used to mean *adultery* or *fornication*!
fahsha	**الفحشاء**	bic word used is "**الفحشاء**," = the noun of "**فاحشة**," see **التاج**! And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, *homosexuality*.
		two words phrase "ensuing that" is *introduced* here for the *Fa*=السببية "ف ," the consequential "*Fa*" prefixed to the *la* النافية "لا" that *denies absolutely*, in the Arabic text "فلا" = the particle introducing a clause that expresses the *result* or *effect* of a *preceding* clause. In this case and Allah knows best, *whoever follows the guidance from Allah* ensuing (to) that=as a result of that, no fear shall come their way.
Far-that **(and related pronouns)**	**ذلك و أخواتها**	he Arabic *Grammar* there are *three distinct* demonstrative pronouns: (1) for the *immediate or very near* (*masculine/feminine, singular, double or plural*), in the *subjective* or the *objective* senses; (2) for the *middle* (*masculine/feminine, singular, double or plural*) in the *subjective* or the *objective* senses, and (3) for the *far-that* (*masculine/feminine, singular, double or plural*) in the *subjective* or the *objective* senses! Clearly the demonstrative pronouns in *English* are *not* as *descriptive* or *inclusive* as their Arabic counter parts! So, there are: (a) للقريب: ذا, ذان, تا, تان, ذان, ذين, and تا and تين (b) للمتوسط: ذاك, ذانك, تانك, تيك, ذاك, ذينك, تيك, تينك; and (c) للبعيد: ذلك, ذانك, تلك, تانك, ذلك, ذينك, تلك, تينك!
Feqh		n Arabic word that does *not* have English equivalent. It means (1) the understanding of the *Sharey'ah Laws*, and the capacity to *discover* and *derive newer meanings* and *applications beyond* the apparent textual meaning or meanings; (2) intensive and extensive knowledge of Islam.
Ferashan		The Arabic word "**فراشا**" = "*ferashan*" *literally* means (1) "mattress," or (2) "carpet," or (3) " **وطاء، بكسر الواو! حيث فتح الواو يعني المكان المنخفض! أمّا كسر الواو فيعني المكن الذي تحت القدم أم تحت الجسم! فالوطاء كالغطاء عكسا!**" However, *figuratively* the word "فراشا" is used to *also* to mean (3) "*wife*" or (4) the *entire earth* as it spreads and extends as a *bed*.
fetnah	**فتنة**	word "*fetnah*," is *rooted* in the verb "*fatan*." Thus, "*fetnah*" has many meanings; among them: (1) temptation, (2) trial, (3) seduction, (4) enticement, (5) allurement, (6) enthrallment, (7) enrapture, (8) enamoring, (9) captivating, (10) charming, (11) infatuation, (12) fascination, (13) engaging in civil strife, (14) having tumult, (15) subterfuge. (16) Being subjected to punishment for sins already committed! (17) Disbelief. (18) Sedition. *In some Ayat any one or combination* of the stated meanings *could apply*. In this case we chose the imperfect phrase "temptation or trial." Generally: ***fetnah*(*engaging in sinful/immoral/unpraised deed/say*).**
Fooad	**الفؤاد**	word "الفؤاد" is commonly referred to as the "heart!" However, according to many *linguists*, for example, taking **بصائر ذوي التمييز in الفيروزبادي**, "**الفؤاد**" *is to consider* "التفؤد" meaning "**التوقد**"=glowing! And the *Hadeeth*, the Prophet (SAWS) said: came to you folks of *Yaman*. They are kinder "**قلوبا**" and softer "**أفئدة**!" The Qur'an says: "lied not the "**فؤاد**" what it saw!" (S 53:11).
		n is Arabic word meaning *garlic* or *wheat* or chick peas or bread of wheat! However, "*Thoom*"=garlic and "*Hentah*"=wheat and chick peas=

		"*hummos*!"
Forgive		o pardon without harboring ill feeling concerning an offense. غفر In Arabic the word "غفر" means: covered or blanketed an offense so as not to punish for it.
forgot	ترك/نسي	word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!
ghafeloon	غافلون	word "*ghafeloon*"= "غافلون" is a *plural noun, agent, subject of a verb, is* disregarders, *that who are heedless*.
ghaitt	الغا ئط	the *Lexicon* attached to this *Translation* for the meaning of the *figurative of speech word* "*ghaitt*"= "غائط!"
ghare	غير	word "غير"= "*ghayre*" is an article of *negation*, *exception*, a *dependent adjective* (i.e. مرفوعة, منصوبة, or مجرورة)! Says الراغب, لنفي صورة من غير مادتها، نحو: الماء إذا كان حاراً غيرُهُ إذا كان بارداً! And he adds other qualifications! See الراغب! So, غير is neither "*not*," nor "*no*," nor "*except*," but "*other than*!"
gharoor	الغرور	eiglement
Ghawoon/ghaween	الغاوين	ulgers in discretion.
ghayy		word "الغي" means *indulgence in indiscretion*, and *not* just indiscretion, bad as that is!
ghosl	غسل	shower or bath of the entire body after having been *junuban* (having had ejaculation, for any reason, including dream. The "*ghosl*" is to be done in a *Share'yah prescribed* manner, i.e. first like a "*wodhoa*" for Prayer, then a full shower or bath!
ghulfon	غلف	word "غلف" means *uncircumcised*, *wrapped*, *shrouded*, *veiled*, i.e. in a cover or envelop and so we do not understand!
Divine-Guidance	الهدهية	Best translation for "الهداية" is **divine-guidance**, as it is 100% guaranteed to hit the target *at all times*.
		word "*hada*" has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the religion of the Jews.
hado	هادوا	word "*hada*" has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the Mosaic Law, instead of Mosaic religion!
Hameed	حميد	word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinously praiser*!
hamm	حام	"*hamm*"= "حام" is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose!
	اليد	word "hand" in the Arabic language is in the feminine form, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of: (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.
un		ined aright.
Harth	الحرث	Arabic word "*harth*" has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.
	حرج	he word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "حرج" could mean "sin"!
zan and	الحزن	الحزن (1) with a *fat'ha* on both the ح and ز is a *long-lasting*

ızno	الحز	*sadness*, very close to permanent in fact permanent sadness *adhering to the affected person*! While(2) الحزن with a *dhammaton* on the ح and a *saknaton* on the ز, which equals a *temporary sadness*, i.e. *not permanent one adhering to the one suffering form it*! Example of الحَزَن is that of those Prophet's Companions who had *utmost desire to join Tabook's* Campaign with The Prophet (SAWS)! But they *lacked* the *means* to carry their *bodies* and *their food and water-supplies*! So they came to The Prophet asking him for help and he said that he did not have what they were asking for! So the diverted away while their eyes overflowing with tears *hazanan* and not huznon, as that meant to them was a lost-opportunity which will never present itself to fight for Allah's cause! What an *ardent contrition* for them! This situation is best depicted by *Ayah at-Tawbah* (*Repentance*): "And not on whom[r] if when[o] *ataw* (*they[z] approached/came to*) you[g] to carry them, said you[g]: [*I*] find not what (*to*) carry you[b] on it[x] they[z] diverted while their eyes overflow of tears, *hazanan* (*permanently sad*) that not find they[z] what (*to*) expend" (S9:92)! But take the *Ayah* of *Yousif*, with respect to his father's الحُزن with a *dhammaton* on the ح and a *saknaton* on the ز: "Said [*he*]: verily only, [*I*] complain my *bathth* (*ultimate-grief*) and my sadness to Allah, and [*I*] know from Allah what not know you[z]"! So *Yousif's* father knew from Allah that his sadness will one day be *relieved* and be *done-away-with*, when he meets *Yousif*, which ultimately did happen and his sadness was *relieved* and *done-away-with*!
Hasan or ***hasona***	"حسَنَ, حسُنَ	ame beautiful or was beautified!
Hasanah	حسنة	ngular, *feminine* (the plural of which is: "حسنات"=*hasanat*), and means: an all around beautiful desirable)!
Hass	حسّ	word "*hass*" has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.
hawa	هوى	onal inclination, tendentious liking!
hejr	حِجر	word "حجر"= "محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم," that is that which is *under your protection* but by *law* you are *forbidden* to make use of them
ann	حطه	word "*hittatann*" is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, "May Allah removes our sins from our shoulders." However, the evildoers *changed* the word, as the next *Ayah* states.
ho	هـــ في نزّله	pronoun "هـ" in "نزّله" refers to the *Qur'an*! The *Qur'an* as *Allah's Speech* is *not* "it" *per se*! But to say "*he*" or "*He*" would imply, if not impose, a *potential serious of problem* of "is the Qur'an '*makhlooq*'= he which was created?" To avoid such potential problem I preferred to resort to the *lesser of the two harms* (not evils) and used "it" to refer to the *Qur'an* or "Allah's Speech" where appropriate throughout this *Translation*!
Huda ***hedayah***	هدى هداية	word "هدى" or "هداية" in *Arabic* is clear to be "*aright-guidance*," not just mere "*guidance*" in English in the *literal* sense of "*ushering*," "*showing*," "*leading*," "*piloting*," "*steering*" etc! But if such "*guidance*" is *directly linkable* to Allah, as for example: "Allah guides whom He likes," then *it is automatically* the "*aright-guidance*" that is because Allah *always* guides to the *aright-guidance*

Hukmon/hukmohukman/hekmah	حكم حكما حكمة	kman” = “*hukmo*”or “*hukmon*” only “*hukmo*” and “*hukmon*” are *grammatically* inflected, each is a: *subjective, singular, masculine noun* meaning a *decision* or a *ruling* or a *judgment* rendered: *according to the sound understanding of all relevant factors in any given situation effecting just judgment all around* and *consistent* or *harmonious* with the Arabic “*hekmah*,” which is *the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results*! Example of Arabic “*hukmo*,” is defending the *wronged*, whoever he/she/they might be against the *wronger*, whoever he/she/they might be *any time and anywhere*! This is well exemplified by the *pre*-Islamic era “*Helf Al-Fodhool*,” which *outweighs* and *out balances* the most modern U.N “human rights” in all its aspects! And *two* illustrations of Arabic *wisdom* are: (a) *personal honor* deriving from the *personal genealogy*, that *must* be maintained to be *genuinely pure and publicly acknowledged and undisputable*; and (b) Arabic *hospitality*, which so *legendary* that an Arab would offer his utmost to his guest to keep the guest *comfortable* and *fed* even if the host remains *rather uncomfortable* and *hungry* in the interim! Additionally, Allah by His *foreknowledge* knew that once the Qur'an is among the Arabs who would come to believe in it, then the *Qur'an* would *further refine* their good traits and *augment* them by its *divine criteria of prescription and proscription*, making the Arabic “*hokum*”=rule or “*hekmah*”= “wisdom” even *sounder* and *more unmatchable in its justice*! **حكما عر**” means according to Arabic “*hukmo*” or “*hekmah*” as described above!
hurum	**حرم**	word “*hurum*” = “حُرم” means wearing the “*ehram*”=“إحرام,” that is the *ritual garment of consecration* for *Hajj* or *Ummrah*.
husban	**حسبان**	word “حسبان” is very significant here, but for lack of a better word we say, in this context, *reckoning*! But “حسبان” is the plural of “حساب” = mathematics, but it is also the *infinitive* noun of the “حساب,” which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym! In this case “حسبان” has one letter “ن” more! Also, since both “حساب” and “حسبان” are *infinitive* nouns, the “حسبان” would have *more meaning* to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*! Thus in this context, the “حسبان” indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision! so could mean: *by way of reckoning settling account or retaliating by*: thunderbolts, fragmented stones, scourge, in (S 18:40)!
Husn	“**حسن**,”	ıtifulness all around= “**الجمال**” The *difference* between “**الحسن**” and “**الجما**” is that for beautifulness is *relative* (i.e. *in the eye of the perceiver*) **الحسن**= *absolute beautifulness perceived by all*!
Injustice	**الظلم** **الظالم و** **الظلوم**	act “**الظلم**” = “injustice!” Unfortunately in English “injustice” is *not* verb-conjugable, so we cannot conjugate the past tense “**ظلم**” from it! However, the word “wrong” has *so many different meanings*! And, among the myriads of meanings, and *down the line* of such meanings, is “injustice!” But this word is verb-conjugable, so we can say “*wronged*” for “**ظلم**” and “*wronger*” for “**ظالم**”= “*injustice-doer*!” Clearly for “**ظالم**”= “*injustice-doer*” is *better*, as its *first and immediate* meaning is “**ظالم**”=“**فاعل الظلم**”= “*injustice-doer*!” And **الظلوم**=**كثير الظلم** for *intensity*.
Indigent		word “**فقير**” versus the “**مسكين**,” the “**فقير**” is the “*indigent*” = *lacking self-sufficiency*; whereas the “مسكين” has *some* but *not* sufficient for *self-sufficiency*, as the “مساكين” they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (S 18: 79), which states: “As however, the ship, so it [w] was for poor, they work in the sea!” So the “مساكين” *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot*!

		On the other hand, the "الفقراء" = the "*indigents*" who *lack self-sufficiency* and *not* doing much about it, *Ayah* 273 of (S2: 273) which says: "For the indigents who they (*had*) been straitened in Allah's way, they can not strike in the Earth!" In another *Ayah* (S28:24) when *Mosa* (*Moses*) was very hungry, as he did not eat for days and prayed saying: "my Lord, verily I am for what You descended to me of *khayren* (*provision, desirable*) indigent!"
ishraq	الإشراق	word "**الإشراق**" = "**الإضاءة و انبساط الشمس على الأرض**," see **اللتاج**! That means when the *sun fully shines over the Earth*! This is *not* to be confused with "*sunrise*" = "**البزوغ**," i.e. when the sun *first appears* like the crescent but *not* fully out! Thus, "**الإشراق**" = *full sunshine*!
Isron/isran	إصرٌ إصرا	word "*isron*" or "*isran*" or "*isren*" all mean the same, only grammatically deflected. Thus, "*isron*" has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) severe, heavy, *personal*, and *most burdensome* obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.
istafa	إصطفى	word "*istafa*"= "**إصطفى**" means He *affectionately selected a person* or *a faith* (i.e. on the basis of rationally observable criteria) for a *rather important mission* and that *such selection ceaselessly guarded by Allah (SWT)*!
Istamta'a	استمتع	continuously sought and lengthily benefited the delight of (….).
istawa	**استوى**	word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!
Jaheem	الجحيم	word "**الجحيم**" is proper noun, but it means *intensely blazing fire*! See **الراغب**!
jaheleen	الجاهلين	57) The word "*jaheleen*" is *masculine, plural subjective noun* meaning *they that do* what they should *not* regardless of whether they *believe* or *not believe* the correctness of their doing!
jaheleen	**جاهلين**	word "*jaheleen*" is *masculine, plural subjective noun* meaning *they that do* what they should *not* regardless of whether they *believe* or *not believe* the correctness of their doing! See **الراغب**!
Jahil	جاهل	er, ignorant.
	جهاد	word "*Jehad*"= "**جهاد**," has several meanings, among them: (1) earnestly exerting one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause, (2) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions* i.e. according to the Sharey'ah ; (3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.
junah	جناح	word "**جنَاح**," with a "*fatha*" on the "ج," *literally* means "*wing*" or the "*hand, from the tip of the fingers to the shoulder joint*!" Since the "*wing*" or the "*hand*" are on *one side*! But "**جُناح**," with a "*dhammah*" on the "ج," is taken as if there is an *inclination* for sin or is the sin itself, or a "**تضييق**" =constraint! So, no "جناح"= no sin, in most case!
Junoban or Janabah	جنبا جنابة	word "*junban*"= "جنبا" means having had *ejaculation* by *sexual intercourse* or *other means*, such as in a dream! When one is "*junban*"= "جنبا," it said he has "*janabah*" "جنابة" or he is in the "*great incidence*," as *opposed* to the "*lesser incidence*" when one breaks his "*wodho'a*"= *cleansing for prayer performance.*
khadha	خاض	Arabic *tongue* expression: "**خاض فيى الحديث**"= "*waded in the topic*," means *plunged* into discussing the topic *without knowledge* or *recklessly*! Thus, those who rejected and derided Allah's *Ayat* were *wading* in the topic
kadheem	كظيم	word **كظيم** means "*unrelentingly suppressing*" one's grief! But the word is an *intensified* noun= "*suppressor*" "**كظيم**" *not* "**كاظم**!"
kalalah	كلالة	Arabic word "*kalalah*"= "**كلالة**," has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*"= "**كلالة**;" (2) any deceased person who has no living

		biological parents, nor children, his *left property is* "*kalalah*"= "**كلالة**!" The "*kalalah*"= "**كلالة**" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalah*"= "**كلالة**" is a noun for *other than father and son* of the heirs.
kalla	كلا	word "*kalla*"= "**كلا**" has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes! See **المغني لـ ابن هشام**!
Karhan/korhan	كرهاً\كرها	words "**كَرهاً**," with a *fat'ha* on the "**ك**" is the *dislike* which is *imposed* on one *by others*; whereas "**كُرهاً**," with a *dhammah* on the "**ك**" is that *discomfiture* which one *imposes on own-self*, such taking of a *bitter* medicine for one's own health!
kareem	كريم	Arabic word "*karramna*" is made up of *two* words: "*karram*" and the pronoun "*na*," referring to Allah. The word "*Karram*," is in the *intensive* form, for *repetitive* for *multifarious* connotations and denotations, and is *rooted* in its etymological roots of "*karoma*" or "*karema*." "*Karoma*" means *became* "*kareem*"= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). "*Kareem*" also means *he who is* generously *giving* good things, all things, *including* the bestowing of *nobleness* or the conferring of it. When the article "The" is affixed immediately *before* the word "*Kareem*"="The *Kareem*" then it means *one* of the *all around most beautiful attributive names* of Allah! Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness does *not necessarily* include generosity as part of it! The word "honored" is discussed in the next paragraph. rabic, *Sharraf*=honored=placed nobly, or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *generous giving*, *per se*! Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*. efore, since there is *no* English word *corresponding* to the Arabic word "*karrama*" in the *Ayah* of S17:70, and some how having *omitted* the words "*and*" plus "*Laqad*," those transistors hastily and for *lack* of *better proper* English word, they used the word "honored," which is definitely *not* only *insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word "*karram*," especially in its *intensive* form. [See Section 26A and more so Section 27 for the *central* and *imperative* role of the *Arabic language in The Qur'an*]. Thus, that *substantially truncates* the texts, and *transposes* its parts, and changes its *textual* meaning! In the above *Ayah*, Allah says: *laqad karramna* (*verily already and affirmatively* We had *bestowed* Our generosity *and* granted *emplacement* in a noble status for prestige), i.e. given *abundance* to sate all needs *plus ennobled* to prestigious status. Thus, the *concepts* of "*and*," "*already*," "*affirmed*," "*generosity*," all are *lost*, if we were to settle for the above quoted *translations in this footnote* for this *generous Ayah*. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher *Ayah*, *closer* to its text, and hopefully (in the sight of Allah) more *completely* and *perfectly*, *en-sha-Allah*, Amen.
Khaba'eth	خبائث	word "**خبائث**" is the plural feminine for "**خبيثة**," meaning: (1) *she-adulterous* or *she-fornicator*, (2) the *colocynth* plant which produces *bitter fruit* or the *dodder* plant, which is produces *likewise fruits*! (3) All the bad things.
khafa	خاف	Some Arabic linguists said that: "**الخوف**"= "**العلم**!" Thus, in this *Ayah*: "**خاف**" means "علم!" I believe that this "**علم أو خوف**" is really the *certainty* of the *presumed consequences* of not following Allah's prescriptions and proscriptions with respect to the bequeather! See **تاج العروس**.
khalaq	خلاق	od portion
ah		word "*khalifah*" has at least two, if not more, meanings: (1) vicegerent; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow another*.
yaton	خشيه	word "**خشية**" or word "**تخشى**" = "*reverential-fear*" and "*reverentially- fear*," respectively, as there is *no* single English word, to the best of my knowledge, to say "**تخشى**" or "**خشية**!" Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence!
Khatayakum	خطايكم	word (a) "*khatayakum*" is *not* synonymous with (b) "*khatey'atekum*" as some

Khataon	خطا	translators tend to make the mistake! The former (a) is the result of *unintended* error or fault in the course of normally "*permissible*" action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*! Thus, "*khatayakum*" is *plural masculine*, based on the singular word "*khataon*"= "خطأ"=error
khatey'atekum **Khatey'ah**	خطيئاتك م خطيئة	word "*khatey'atekum*" is *plural masculine*, based on the word "*khatey'ah*"= "خطيئة."= Violation
khayren	خَير	word "خير" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "خير!"
on		word "*khayren*" is really "*khayr*" suffixed by the "*en*" at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word "*khayr*" has four *distinct* and *unrelated* meanings: (1) opposite of evil, e.g.: *useful* and *favorable* or *good things* or *happenings*; (2) worthiness and goodness, (3) *better*, the adjective *comparative* of good, (4) *money*, (5) a person who *possesses lots of money* or who is *better* than some other person in *one way or other ways*!
khollah	خُلة	word "خلة" is "*ultimate-faithful-friendship*!" *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "خلة!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*!" Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "خلة" as stated in The Qur'an. That is why I chose to express "خلة" as "*ultimate-faithful-friendship*!"
La-alla		Arabic words "*la-alla*"= *craving currently unavailable deed*, *perhaps abridges it*; *abridged* by *perhaps*; "*asa*,"= *abridged* by *may*, and "*layta*,"= *craving longingly*! There is no proper English equivalent for any of the words, but only approximating them by abridging each, as aforementioned! The words are frequently used in The Qur'an. *Linguistically*, all are words or particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty*, *if the action is from Allah*, realization of which is *always sure and definite*.The words are frequently used in The Qur'an.
lamastom	لامستم	word "*lamastum*" has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.
Laqad	لقد	ady affirmatively bestowed our generosity to: ll English translations of the Noble Qur'an this author came across, translators of this *Ayah* invariably translated it around these two versions: "Verily We have honored the children of Adams." Or, "We have indeed honored the sons of Adams." Such translations are *insufficient* if not *deficient*, as they are *omissive* of "*and*" plus *very important* word *in the text* that carries *two* meanings. The word is "*Laqad*"! The words "*verily*" and "in deed," are *not* good equivalents for "*laqad*." That is because "verily" means *in truth*; in fact; or with confidence; assuredly. And "indeed" means: without a doubt, certainly. vever, "*Laqad*" is made up of *two* functional words: "*La*" and "*qad*." "*La*"=the article of *affirmation* of action; and "*qad*" the article of *termination* of action, corresponding to *already* in English. It (i.e. "*qad*") also could mean: *may*, *might*, *at times*, or *some times* (meanings not applicable in this case)! In addition to that *omission* of *"laqad,"* they *unintentionally substantially truncate* the *Ayah*, as we shall show below. Consequently, they *inadvertently alter* its meaning! In part, *unjustifiably* they *dismiss* the *antecedent and primary portion* of the *Ayah*; and in another they *transpose* and *maintain* the *secondary* portion of the *Ayah*. In other words, by *omitting* or *transposing*, *inadvertently under-translate* the *Ayah*! Thus "*laqad*" means: verily, already affirmatively… Arabic word "*karramna*" is made up of *two* words: "*karram*" and the pronoun "*na*," referring to Allah. The word "*Karram*," is in the *intensive* tense (case), for *repetitive* or *multifarious* actions, and is *rooted* in its etymological roots of "*karoma*" or

		"*karema*." "*Karoma*" means *became* "*kareem*"= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). "*Kareem*" also means *that who is* generous and bounteous, copiously and openhandedly *giving* anything and everything, *including* the bestowing of *nobleness* or the conferring of *honorableness*. When the article "The" is affixed immediately *before* the word "*Kareem*"="The *Kareem*"=one of the *all-beautiful attributive names* of Allah, Who is All-Giving *abundantly and beyond bounds*. Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness or honorableness does *not necessarily* include generosity as part of it! The word "honored" is discussed in the next paragraph. rabic, *Sharraf*=honored=placed or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *gift giving*, *per se*, especially *generous giving*! Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*. refore, since there is *no* English word *corresponding* to the Arabic word "*karrama*" in this *Ayah*, and some how having *omitted* the words "*and*" plus "*Laqad*," those transistors hastily and for lack of *better* or *proper* English word, they used the word "honored," which is definitely *not* only *insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word "*karram*," especially in its *intensive* form. In fact, that *substantially truncates* the texts, and *transposes* its parts and change *textual* meaning! In the above *Ayah*, Allah says: *laqad karramna* (We have *already affirmatively bestowed* Our generosity…), i.e. given *abundance* to sate all needs *and* granted *emplacement* in a noble ranking for prestige. Thus, the *concepts* of "*and*," "*already*," "*affirmed*," "*generosity*," all are *lost*, if we were to settle for the above quoted *translations in this footnote* for this *generous Ayah*. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble *Ayah*, *completely* and hopefully (in the sight of Allah) *perfectly*, *en-sha-Allah*, Amen.
lawla	لو لا	article "*lawla*" has *four distinct* meanings: (1) if followed by a *noun*, for a subject of a nominal sentence, it means a *negation* of action due to others; = *had it not been for*; (2) if followed by a *verb* of the *present tense or its probability*, then it means (a) (طلب تحضيض) demand for prodding and urging for the action of the verb itself, = *will you not, why do not you*; or (b) طلب عر) meaning polite and submissive request for the action in reference= *you should*; (3) If followed by a *past tense*, then it is for reprimand and remorse= *why did not you, why have not you*; (4) for inquisitiveness, as in: "لولا أخرتنى إلى أجل قريب." = هلاّ See التاج and البصائر and محيط المحيط by المعلم بطرس البستانى
lebas	لباس	word "لباس" *linguistically* has *myriads* of meanings, any of them (if not all) could apply here, especially *figuratively* speaking! Meanings such as: (1) spouse, (2) inner-clothing (i.e. the *under-wear* that *comes in direct contact with a bare-skin*, (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, *vis-à-vis* heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! See اللسان and البصائر! Also *figuratively*, it means (A) the *wife and husband* as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are *comfort* and *tranquility* for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status!
***Ma* = when°**	ما	e particle "ما," which *most*, if not *all*, translators either *ignore* (*intentionally or not*) or *misinterpret* as "of!" This particle according to the linguists and the majority of Qur'an commentators say that it is *extra* but meant to *intensify* the action it modifies! This author is among those who do *not* believe that there is a *single letter in The Qur'an that is extra per se*! But surely this "ما" and

		some times "من" *are for intensification*! Some tome it is referred to as " ما المصدرية!"= *infinitive/indefinite* article ما to *infinitely intensify* what it modifies! Or some time as a*This "ما" =إسم إستفهام لغير المُيِّز= i.e. an *inquisitive-noun for non-distinctive entity*! That is for *non-human/non-Jinn*! See footnote for (S21:28) for *elaboration*!
madhooran	مدحورا	word "*madhooran*"= "مدحورا" is a *masculine, singular, objective noun*, *no* English equivalent for it!
mafrodhan	مفروضا	word "*mafrodhan*"="مفروضا," is *masculine, objective noun* for which there is *no* English equivalent!
maghdhoobe	المغضوب	word "المغضوب" is an *objective noun and postfixed* ="مفعول و مضاف اليه" So there *no* English equivalent for it, hence it's *transliterated* as indicated above!
makra	المكر	word "مكروا" from "المكر" which means *distracting* (*turning away*) *others from their original focus to another end*, for *good*-end or *bad*-end, by means of *excellent skill and profound discernment*! If such distraction is for *good end* then it is Allah's "مكر," as Allah is *always* worthy of doing *none but good*! But if for a "bad end or ulterior motive" then it is a *bad* "مكر," which *could* be worthy of the human! See الراغب for the *definition* of "المكر!"
manna	منّ	h leveraged His *ne'amah* (*all around sufficiency, surplus, good health and delight*)!
masjoor	المسجور	word "المسجور" has *several* meanings, including the *paradoxical* one! As "المسجور" means: the *filled/the emptied /the kindled*!
mathmooman	مذموما	word "*mathmooman*"= "مذموما" is a *masculine, singular, objective noun*, *no* English equivalent for it!
	متاع	Arabic word "متاع"="*mata'a*" comes from the root word "مَتَّعَ," = "*matta'a*" with many meanings, among them: (1) *resources of transitory worldly delight* (2) "*Matta'a Allaho*" that is Allah *prolonged* the life of some one for a very long time; "the rain *matta'a*" the plants, i.e. made them to grow taller. (3) "*matta'aho Allah*" that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) "*Matta'a*" his divorced wife, means gave her *met'ah*, i.e. the *Sharey'ah* prescribed provisions for the divorced wife after divorce. (5) The Qur'an the following *Ayah* describes the "*mata'a*" of this world as: "Beautified for people love (of) the lust from the women, and the offspring, and of the talents (*units of weight each equal to 1,200 ounces*) heaped of the gold and the silver, and the horses branded, and the cattle and the "*harth*" (*tiled, sowed and fruit producing land*); that is a "*mata'a*" of the life of the world; and with Allah (is) all-beautiful return." (Qur'an 3:14)! See *Lexicon* attached to this *Translation* for an elaboration on this "*Matta'a*" means: (1) "*Matta'a Allaho*" means Allah prolonged the life of some one for a very long time; "the rain *Matta'a*" the plants, i.e. made them to grow tall. (2) "*Matta'aho Allah*" means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. "*Matta'a*" his divorced wife, means gave her *met'ah*, i.e. the *Sharey'ah* prescribed provisions after divorce. Therefore, "*mata'a*" means: taking temporary advantage of the worldly pleasures. he word "متاع"="*mata'an*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! he word "متاع" = "*mata'an*" has *many* meanings, among them: *furnishings, chattel, things for utility*!
mawqothah	موقوذة	qothah (*she-beaten-violently-to-death*).
Meskeen/masakeen	مسكين\ مساكين	word "*meskeen*" its plural is "*masakeen*," = the *possessor* of *some* but *not sufficient* means to *satisfy his needs* and *goes seeking to satisfy that*! According to the *Ayah* of (Q16:60): "As (*to*) the ship, so it w was for (*possessors of some but insufficient self-sufficiency, so they seeks*) people working in the sea!" So the "*meskeen*" does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up! See the "الفقير"= the *destitute* poor!
Meygat, mawageet.	ميقات مواقيت	word "*meygat*"= "ميقات" has several meanings: (1) designated time(s) and place(s), (2) a time span, (3) fixed phases of time (such as for the moon), (4) being on-time, (5) a place where pilgrims consecrate for their

		pilgrimage, (6) place of pilgrimage!
moqennen	موقنين	of complete certainty.
mozahzehehe	مُزَحزِحِه	word "*mozahzehe*" is *deflected subject* of the past tense root word "*zahzaha*"= "زحزح," which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "*zahzaha*"= "زحزح," means *displaced* or *moved away* from an original place.
mubashshereen	مبشَّرين	word "*mubashshereen*" is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with *no* English equivalent!
mugarraboon	مقرَّبون	word "**المقربون**" is *masculine, plural, objective noun*, *no* English equivalent for it, so translated as "*the ones-made-near*!"
mugtasedah	مقتصدة	word "*mugtasedah*" meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace! Or they who said the proper say regarding Jesus and Mohammad upon both the peace! Or may be the *hypocrites* but *not jesters or scoffers*! See **القرطبي**!
muhdharan	محضرا	word "*muhdharan*"= "**محضرا**" is *passive objective noun* rooted in the past tense verb of "**حضر**," meaning: was *present* at a *time and place already known previously* to the one present! Such as the student in a classroom! In this case "*muhdharan*"= "**محضرا**" means: *that which was made present*!
Muhkamat	محكمات	*Muhkamat* are those that *address* the *Halal* (the allowed) and the *Haram* (the disallowed) by the *Sharey'ah Law*, Islam; and also cover the *Singularity* of Allah and *how to worship* Him, according to the *Sharey'ah Law*. The *Muhkamat* are the *Basis ("Mother") of the Book, firmly constructed and are* *asting, and forever not subject to any change or newer interpretation*!
muhseneen	محسنين	re is *no* English word for "**المحسنين**," i.e. renderers-of-all-around-beautiful-works!
Muhtadoon/muhtadeen/muhtadey	مهتدون مهتدين مهتد	word "**مهتدون**" is plural of "**مهتدي**," for which there is *no* exact English equivalent *per se*! There is English equivalent for "**الهادي**" = "*the aright-guider*," which is *different* from "**المهتدي**," which is "*he who found and accepted the aright-guidance*!" So, the "*muhtadee*" and its plural is "*muhtadoon*" or "*muhtadeen*," *grammatical* inflections!
munkar	منكر	word "**منكر**" has several meanings: (1) any act which sound minds find it *objectionable* or *indecisive as to its obhectionability*, and so the *Sharey'ah* decides upon it! (2) That which is not known. (3) That person who is canny (shrewd). (4) That *Hadeeth* which is narrated by a *single narrator* whose authority is *not* sufficient to bear him as necessary and sufficient! (5) That act which prohibited by the *Sharey'ah*! Thus, "**منكر**" is "*an act which is objectionable by instinct, reason or Sharey'ah prohibition*!" In summary: *rationally objectionable or Sharey'ah prohibited act.*
munkhanegah	مُنخنِقة	*khanegah (she-strangled-to-death.*
mutaraddeyah	متردِّية	*raddeyah (she-died-by-falling-from-height.*
Mutashabehat	متشابهات	*Mutahsbehat allegorical, and impart different meanings over time*; although *similar* in so many aspects, but *each* imparts *a* meaning or *multiple* meanings over time!
ly/beguiling		ns they think they are beguiling but in fact they are *being beguiled simultaneously*
	نبأ	the Arabic word "*naba'a*"="**نبأ**," plural *anba'a* there is *no* English equivalent! As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news! Its avail is *its useful knowledge*! And (3) to denote such a *singularity* as well as the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*piece-of-significant-and-availing-news*," as the word "news" *per se* is a *plural* noun and is *very inadequate* to convey the نبأ! Clearly the word "*tiding*"="**خبر**" is *unfit*, as it *primarily* denotes simple "*information*," and "**نبأ**" *denotes* and *connotes more* momentous information! See **الراغب**!
a		word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Jesus of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" speak of *Nazerens*, which are *different* from *Nazirite*. Present day Christians *may* or *may not* be "*nasara*," as *most* of them do believe in "*The Trinity*."

		The Qur'an clearly says about "The Trinitarians:" "*certainly disbelieved those who say that Allah is the Third of Three…*" (S 5:73). The "*nasara*,"=*Nazerens*, who are *not* equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "*Yahweh*."
		Arabic word "*nasl*" means: (1) the *son* or *daughter*; (2) the offsprings; (3) *birth* or *place of birth*. However, the Arabic *proverbial* phrase: "the *harth* and the *nasl*" is a *metonymy* (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children!
nattehah	نطيحة	*hah (she-killed-by-the-goring-of-the-horn.*
ather	بل	her
Ne'amah/boon	نعمة	word "**نعمة**," has no exact English equivalent *per se*, but the *next best approximation* for it is "boon," as "**نعمة**" means: (1) a *feminine gender noun* denoting the *few and* the *multitudes*, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*! best example of (1) and (3) above is: "And if you (*were to*) count Allah's *ne'amah* (*boon*) not [*you*] statistically-reckon it!" Clearly statistically-reckon means *account for every thing from all aspects*! And best example of (2) and (4) above is: the salvation of Israel's sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah's emphasis that religion by Allah's Rule is Islam, as well elucidated by two significant *t*: "*Verily, the religion enda (by rule of) Allah (is) the Islam!*" (3:19). Also, the Qur'an says: "*So, never you die except while you (are) Muslims*." (S 2: 132)." See **الراغب و اللسان و البصائر و القرطبي**!
nusabbeho	نسبّح	word "*nusabbeho*," means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*!
nussarrefo	نصرف	egate
		word "of" here *implies remarkable significance*, *connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a *fraction* of a *much larger whole* in this world and the Hereafter, in the treasure of Allah. Thus, it is *important* to note here the phrase "of so and so." If a person is a "*wrong-doer*" or "*of wrong-doers*" the two have *significant differences*. The "*wrong-doer*" could have done the wrong doing once or so; but "*of wrong-doers*" signifies *frequent and continual wrongdoing by the wrong doer*!
Ojaj	اجاج	word "**أجاج**" means *salty*, and *bitter-hot*! For definition of "**أجاج**" see **الراغب**!
okola	اكل	word "*okola*" = "**أكل**" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit! In this great *Ayah*, and Allah knows best, the first three apply!
boo	أشربُو	Arabic expression "*oshreboo*," constructed in the passive, and translated into "*were made to drink*" means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.
Pardon		*ardon* more *strongly* implies release from the liability for or penalty entailed by an offense. o release (a person) from punishment; exempt from penalty. n Arabic the word عفا has several meanings: (1) erased effaced the imprints or the traces of; (2) the most "*halal*" (allowed by Islamic *Shareey'ah*) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.
Forgiveness		o excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To *forgive* is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned. use: لسماح To *excuse* is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:

Condone		vas generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense. s to *overlook* an offense, usually a serious one; the word often suggests *tacit forgiveness.* In Arabic the word **صفح** means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.
n		ngly implies release from liability for or penalty entailed by an offense. In Arabic the word: "عفا" means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.
Prayer	الصلاة	er in Islam has *two specific* and *distinct* meanings: (a) *Linguistic* and (b) *jurisdictional Shar'ee*, based on the *Sharey'ah Law*). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a *prescribed* and *specific* form. See the *Lexicon* attached to this *Translation*!
	مسكي	word "**فقير**" versus the "**مسكين**," the "**فقير**" is the "*indigent*" = *lacking self-sufficiency*; whereas the "**مسكين**" has *some* but *not* sufficient for *self-sufficiency*, as the "**مساكين**" they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (Q 18: 79), which states: "As however, the ship, so it w was for poor, they work in the sea!" So the "**مساكين**" *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot*! the other hand, the "**الفقراء**" = the "*indigents*" who *lack self-sufficiency* and *not* doing much about it, *Ayah* 273 of (Q2: 273) which says: "For the indigents who they (*had*) been straitened in Allah's way, they can not strike in the Earth!" In another *Ayah* (S28:24) when *Mosa* (*Moses*) was very hungry, as he did not eat for days and prayed saying: "my Lord, verily I am for what You descended to me of *khayren* (*provision*, *desirable*) indigent!"
qadha	قضى	word "**قضى**" has *more than a dozen* meanings, if the subject participle connected to it is Allah, then it means either "*decrees/decreed-/decreeing*," or "*reveals/revealed/revealing*!" If the *subject participle* is a *human*, then it means: "*judges/ends/concludes-/completes/finishes/attains*" (or the verbal inflections of these verbs)! However, followed by a *prepositional particle* then its meaning derives from that! For example: (a) "**قضى عليه**"= killed him; (b) "**قضى فيه**"= rendered a judgment concerning it; (c) "**قضى اليه**" =revealed to him; (d) "**قضى منه**"= attained his purpose out of him; (e) "**قضى عنه**" rendered a service on his behalf! In this great *Ayah*, the meaning is: killed him!
Qahir	قاهر	sessor of power, Subduer, Conqueror.
h		ns the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka'abah in Makkah
qestt	القسط	Arabic word "**القسط**" is *not* just "*justice*"= "**العدل**." Thus, "**القسط**" is *absolute justice*, post *immediate* removal of injustice. The word "*aqsatt*"= "**أقسط**" is based on the root word "*qasata*"= "**قِسَطَ**" meaning: (1) was *absolutely just*, i.e. *by the balance*, *not a hair of difference*! (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up* or *in* for the *sake of agreement*. But in terms of (1) the "*balance*" is the judge; every party receives its absolute dues, leaving no room for any compromise!
Qurrata Ayn	قرّة عين	*Qur'anic* statement "قرة عين" is considered to be a *rather lofty and elegant and it is Arabic tongue expression*, meaning the eyes' tears have "*cooled*," and *ceased to flow* and *became quiet and still*, rejoicing for what it saw! In other word: the one with such eyes became rather happy!
Ra'afah ***Rahmah***	رأفه رحمة	word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient! While "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*! Hence, "**الرأفة**" is a *protective*-mercy! See **اللتاج**!
ra'eana	راعِنا	*Ayah* 104 of *Al-Bagara* footnote to which the Muslims were instructed *not* use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and

		thoughtless, as the Jews used to address Mohammad (SAWS).
ra'ena	راعِنا	word "*ra'ena*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word "*undhurna*," see footnote 104 next.
		word "*ra'ina*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: consider us, by way of being kind and considerate. The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue slightly to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word and instead to substitute it with the word "*undhurna*," see footnote 55 next.
Radda	يردون	word "**يردون**" is rooted in "**ردّ**" meaning *forthwith return*; example the greeting must be "*forthwith retuned*," The Qur'an says: "*And when (had) been greeted you* [z] *by a greeting,*[w] *then you*[z] *greet by better than it* [w] *or you*[z] *forthwith return it*[w]." (S 4:86).
rafatho	الرفث	word "**رفث**" means: (1) *sexual intercourse, talk about it*, (2) *vulgarity leading to it*, (3) filth.
ragheba	رغب	Arabic word "**يرغب**" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles! For example: "**يرغب**" *not* prefixed by any article=*desire, like*! However, "**يرغب عن**"=*desire off, averts*, or "**يرغب في**"=*likes*, or "**يرغب إلى**"=*asked and beseeched*, or "**يرغب ب**"=*prefers*!
Ar-Rahman/Ar-Raheem	الرحمن	is a *unique* and an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S 17:110) says: "Say [*you* [g]]: you[f] invoke Allah or you [f] invoke *Ar -Rahman*, whom* indeed you [f] invoke so for Him (*are*) the names the *husna* (*most-all-around-beautiful*)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition! For a *contrast* see the next footnote regarding *Ar-Raheem*! the other hand "*Ar-Raheem*"="**الرحيم**" is *one* of Allah's the *husna* (*most-all-around-beautiful*) *attributive* names! Without the definitive article, "*Ar-*" = *The*, the word "*Raheem*" means "*multitudinous mercy doer*!" So, as such *anyone* who is a *multitudinous mercy doer can share* such a characterization! So "*Raheem*" is an attributive trait which can be said of *any one* who so deserve it!
Ar-Rahmah-/Ar-Raheem	الرحيم\الرحمة	word "**أرحام**" rooted in "**رحم**," from "**الرحمة**" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "**رَحِم**" = "*womb*!" Thus, *one's relatives* from the *mother's side* are "**أرحام**," as *they related through the same womb*! See **البصائر**! However, stated in "**اللسان**" the "*relatives*" from the *father's* side "**أقارب**," are also "**أرحام**," I believe because *all are rooted* in "**الرحمة**," hence all are "**أرحام**!"
rajeem	رجيم	*m (he who is ever multitudinously stoned/cursed*
raqeem's	رقيم	word "*arraqeem*"="**الرقيم**" has several meanings, among them: (1) the *village* of the "people of the cave," their *mountain*, their *dog*, or their *valley*, (2) a *lead tablet wherein inscribed their names*, *faith*, and *why they secluded themselves*, (3) *coded inscription.*
rasekhoona	الرّاسخونَ	word "*rasekhoona*" is a *subjective, masculine, plural noun* for which there is *no* English equivalent, meaning: they that are *firmly established ones*!
Rasheed	رشيد	*urely discerner and adherer to the right*!
ation		ied covenant **ميثاق**

Raybon/Shakkon	ريب شك	Arabic word "ريب"=Suspicion and "شك!"=Doubt both *share* some *common ground* but are *not synonymous*. Most, if not *all* translators, save this translator, use "شك" when they should be using "ريب" instead! If "شك" were to be the correct one, the Noble Qur'an would have used it! Perhaps, being not Arabs or *not* having *sufficient linguistic distinction* between the two meanings, that are rather *different*, is the problem! Doubt is a state of *indecision* between two or more situations *with no fear or malign intent* associated with such a doubt. Suspicion on the other hand is *doubt with preponderance* of "*some thing wrong*" inducing *fear, malign intent and so caution* and may be even *aversion* in the *mind* or *attitude* of the suspecting person; all that is on the *flimsiest of evidence* or in fact *without any proof whatsoever*! So, "ريب" and "شك" *share some aspects but each is distinct*! In fact there is a *suspicious doubt* or *doubtful suspicions*!
rebbeyyoun	ربيون	word "*rebbeyoun*"= "رِبّيون" according to at-Tabari and others, "*rebbeyoun*"= "رِبّيون" means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes, or men of knowledge*! Whereas others, again at-Tabari narrates: "*rebbeyoun*"= "رِبّيون" means *followers* versus "رَبّانيون" meaning the *chiefs*!
		word with many meanings, such as: *varieties of calamities*, *any abomination*, *and impurity*. Also it means and "*idol*" or the "*sin*" or the *ultimate consequence of a sin* which is its *punishment*!
Retreatnats	عاكفون	word "retreatants"= "عاكفون" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.
Righteous deed	عم	good deed by *Sharey'ah* standard!
Ru'ab	رُعب	den and strong fear that fills the heart
ar-Rooh		stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*! *Jesus, by command of Allah: "be" and he became*!
el-Qudis		angle of revelation, Gabriel, peace be upon him.
rushdan	رشدا	word "رشد" means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition* of *good and bad, right and wrong*, (3) *constant adherence* to what is right, (4) *cognizance* of the consequences of any given situation and *avoidance* of the undesirable results! Thus, "رشد" in summary: *discernment of maturity which always concatenate strict adherence to what is right*.
Sa'aa	سعى	word "سعى" has *several* meanings, *depending on the context*: (1) " بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded! Thus from "a" we infer agility and vigor of gait! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصائر!
sabar	صبر	re is *no* English word for the verb "صبر" and its conjugates! So, the closest is to say: "*held-on-patiently*!
sabaro	صبروا	" كانوا صبر أو كانوا صابرين!" In fact the *entire* Qur'an does *not* have such expression as: "كانوا صبر أو كانوا صابرين! (b) To use the verb "*sabaro*"= "صبروا" means they *practiced* the patience *at that time*, i.e. the time they were described to be doing it! *Additionally* to use expression (a) *possibly* gives the impression of the fact *that the practice of patience* is an *ongoing characteristic* of them, which *may* or may *not* be the case! Therefore "*were patient*" is surely an *incorrect* expression for (b) the Arabic *past tense verb*: "*sabaro*"="صبروا"! Hence, the need for "*sabaro*" with the parenthetical explanation, as so stated above in this Ayah, is necessary!
n	الصابئ	word "*sabeen*" refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is *Az-Zaboor*, The Psalms of the *Sabians*. They were not

		Jews, nor *Nazerens*, nor Christians.
sadaqa	صدق	nglish there is *no* verb for the word "*true*" *in the sense of telling the truth*! Yes, we can say "*trued*" but this means some *thing entirely different* than telling the truth, as it means *to make it balanced, level, or square*! This fact becomes more significant with the respect to "*sadeq*"="صادق" =he who tells the truth, not once but constantly, i.e. he is *ever-practicer* of the truth!
saeed	سعيد	unate one!
saibah	سائبة	"*saibah*"= "سائبة" *rooted* in "ساب," meaning: "*let go, not attended*!" Thus, it is a *she-camel*, mother of the "*baheyrah*." It was the pagan Arabs' custom when a *she-camel* give *ten births*, *all of which were female offsprings*, such a *she-camel* is *let loose*, neither its milk used nor that it be used to carry anything! When it dies, then the males and females can eat its meat!
Sakeynah	سكينة	nness from fear that is actually happening, i.e. in progress.
Sameeon	سميع	word a has more than a single meaning, such as: (a) *The Acute-Hearer*, (b) *The Enabler of others to hear*, (c) Favorable responder to prayer! See **البصائر للفيروزبادي**!
Saqwwahunna:		word "*sawwahunna*" is made up of two parts, the word "*sawwa*" and the pronoun "*hunna*." The word "*sawwa*" means: made *qualitatively perfect, quantitatively complete, and proportionally balanced.*
saraf	صرف	word "*saraf*"="صرف" has *many* meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.
		, delight, pleasure, gladness, enjoyment.
sawwahunna	سوّاهنّ	word "*sawwahunna*" is made up of *two parts*, the word "*sawwa*" and the pronoun "*hunna*." The word "*sawwa*" has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced.* (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun "*hunna*"= them, a *feminine plural*
Sayye'ah Khateyah	سيئة, خطيئة	n act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An *error* or a *misdeed* for some thing *not* allowed to begin with, such lying or cheating. On the other hand "*khateyah*" is a *mistake*, for doing some thing *not* to done among permissible things, hurting some one as one is waking!
Seddeqah/Seddeeq	صدّيق /صديقة	word "*seddiqah*"= "**صديقة**" is the feminine of "*seddiq*"= "**صديق**," meaning that person who *readily believes* or who is *indeed stedfast affirmers and practicer of the truth*. The "*seddiq*"= "**صديق**," is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.
seddiqah	**صديقه**	word "*seddiqah*"= "**صديقة**" is the feminine of "*seddiq*"= "**صديق**," meaning that person who *readily believes* or who is *indeed stedfast affirmers and practicer of the truth*. The "*seddiq*"= "**صديق**," is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.
Seen	س	*extra* letter "س" (i.e. this "س" is *not a basic part* of a verb itself) when *affixed* to a verb! So when *affixed* to a verb it describes *one* of *five* possibilities as follows: (1) to mean *imminent* action (2) *seek*, as for example " **يستغفر، يستفسر، يستغيث**" = "*seek* forgiveness, *seek* explanation, *seek* help" respectively; (3) ***deem***, as for example "**يستضعف، يستصغر، يستكبر**"= "***deem*** weakling, ***deem*** little, ***deem*** big" respectively; (4) *affirmably*, as for example "**يستكبر، يستهزىء، يستعبد**"= *affirmably* self-exalting, *affirmably* jests, *affirm* enslaving respectively! (5) The **س** versus **ثم=** for *delayed* action! See **القواميس و كتب اللغة**!
shagao	شَقوا	y who became misfortuned!
shaqeyyon	شَقِي	who is misfortunate!
ta Allah		Arabic phrase "*Sibghata* Allah," is made up of two words: (1) "*Sibghata*" literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.

soedo	سُعِدوا	s who were made fortunate!
Sons	بني	word "بني," is the plural for "إبن," which means "*son*," *not child per se*, as *child* could mean *male* or *female*! However, it is *rather common* for The Qur'an to address the *male* gender but means a *definite inclusion* of the *female* gender for the intention of the message! For example: O, you *he-believers*! Some time, *specifically* addressing *each* individually, as: O, *he-believers* and *she-believers*! Hence, to be contextually correct we should say: "O, *sons* of Israel," not "*children* of Israel!" But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his *sons*, the female gender is included *vis-à-vis* the message conveyed!
Soo	سوء	kedness/foulness
sooa	سوء	*evil-deed*, which is ugly, or abominable, or foul, or unseemly, or unsightly.
subhan	سبحان	*perceive Allah as excelling in all good qualities and Transcends He above all shortcomings*
subhanaka	سبحانك	word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its associates (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration of His divine stupendous uniqueness*! Thus, we probably can render "*subhanaka*"= "سبحانك" concept by saying: (*What a marvel! For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah*)!
Sunna/sunan	سُنَّة/سُنن	word "*sonun*"= "سُنَن" plural for "سُنَّة," means *dispensation* (*commands believed to be divinely appointed*), or an *example*, law or ordinance..
Sunnah	سنة	*ıah* means way/method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were *sanctioned* by the Prophet (saws)
Surah	سور	word "*Suraton*" is grammatically inflected "*Surah*"= "سورة," which is a *singular, feminine and proper noun*, the plural of which is "*Suwar*"= "سور." The word ("*Surah*") has at *least two* distinct *implications*: (1) a *division* of The Qur'an (*resembling* but a *lot more superior* than a chapter of a book)! Like The Qur'an, it contains *rules* and *infinite wisdoms* for various aspect of the human life; (2) A noble and high ranking status of a bigger surround, consisting of at least three *Ayat*. In summary, *Surah* is: *division of the Qur'an*!
ta'oolo	تعولوا	word "*ta'olo*"= "تعولوا" based on the root word "*ala*"= "عال" which means: (1) *transgressed* or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*! In other words, and Allah knows best, if one were to wed more than one, than the fear of "*transgression*" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to support justly
Tabaraka	تبارك	word "*tabaraka*"= "تبارك," "تفاعل" على وزن, which is different than "بارك!"= "*he blessed*!" Thus, "*tabaraka*"= "تبارك," على وزن تفاعل, means "ثبوت الخير في الشيء" as says الراغب! So, "تبارك" = *the good is firmly established in the entity in reference*, in this case "*in your Lord's name*," as if to say: *the good loves the association to the Lord's name* and the Lords' name *vouchsafes to confer His favor* over the good *by accepting such association*! In summary, the word means: *while He uniquely blesses, He is constantly hallowed*!
Take	إتّخذ	word "إتّخذ!" from "الإتخاذ!" which is "إفتعال!" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!
takhsha	تخشى	*khashyah*, entry!
haleka	ذلك	word "ذلك" has *three* distinct meanings: first *demonstrative pronoun*; second *possessive particle*; third *conjunctive pronoun*! Of *our concern here* is the *first* i.e. as *demonstrative pronoun*! As such it's made up of *three* distinct *components*: (1) the particle "ذا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*. There is no English

		equivalent *per se* for "ذلك" I believe it is best rendered "he-that-afar-it!" So, "*he-that*" for "ذا," "*afar,*" for "ل," "*it*" for "ك," which is: "*the fact*" or "*the reality*!" In this particular case, we want to point out the reason for the "*he-that-afar-it,*" referring to the *book*, because, *and Allah knows best*, (A) The Qur'an was *still descending* (i.e. its *entirety* was *not yet completed*) from the *loftiest* and *highest* source, Allah, SWT; and (B) that its *status* in Earth is *loftiest and most high*! Hence *no untruth could touch it from any source, angle or side* as In the Arabic *Grammar* there are *three distinct* demonstrative pronouns: (1) for the *immediate or very near* (*masculine/feminine, singular, double or plural*), (1a) in the *subjective* or (1b) the *objective* senses; (2) for the *middle* (*masculine/feminine, singular, double or plural*) (2a) in the *subjective* or (2b) the *objective* senses, and (3) for the "*far-that*" (*masculine/feminine, singular, double or plural*) (3a) in the *subjective* or (3b) the *objective* senses! Clearly the demonstrative pronouns in *English* are *not* as *descriptive* as their Arabic demonstrative pronouns!
bal'	تقبَل	Arabic word used in The Qur'an is "*taqabbal,*" not "*eqbal*"=accept. Thus, "*taqbbal*" means accept with *clemency or merciful patience*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by* His *clemency*! Thus, تقبَل= *clemently accepts*!
Taqwa	تقوى	s, the word "*taqwa*" evolved and became *more significant religious* term, meaning: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. (2) It is *guarding* and *protecting* against any *undesirable* outcome. There is no English equivalent for "*taqwa*." However, *piety* is perhaps the closest. But piety is a noun, i.e. *cannot* be conjugated. But "*taqwa*" is rooted in the Arabic verb "*waqa*," which grammatically can be conjugated in various forms to fit the need; thus, "*taqwa*" is more *designative* and *advantageous* to use.
Tataqoon	تتقون	word "*tataqoon*," *you, in the future tense, plural, masculine*, of "*taqwa,*" based on the Arabic word "*waqa,*" *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: you are to endeavor to *guard against* Allah's displeasure by *adhering to His Criteria of prescription and proscription and to obtain His pleasure* instead.
Tatmaenno	تطمئنُ	word "تطمئنُ" for "طمانينه," is the *feminine, present tense*, *rooted* in the word "طمأن"= the past tense, meaning: *assured the heart with respect to the personal belief*. "طمأنينة," is not synonymous with the words: "سكينة" or "أمن," check both respectively in this *Lexicon*.
tayammamo	التيمم	*trike a clean soil with the palms of the two hands and wiped the face and hands*
Tayammum	التيمم	to lack of water making *ablution* for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.
Tayyebat	طيِبات	*ieties of good goods* The word "*tayyebat,*" is *plural, feminine, subjective noun*, meaning all things that are "*benefiting and are legitimates*!" Clearly there is *no* English equivalent for it! Remarkably all the "tayyebat" to be eaten are "feminine" in gender in Arabic! For example: (الأنعام), (النعم), (الأرزاق), (المأكولات), and even the (المشروبات), which could be included in the (مأكولات), as most of the constituents of the (مأكولات) are (مشروبات)! So no wonder they are "*tayyebat*" and *not* "*tayyebey*!"
thalekum	ذلكم	re is *no* English word to mean "ذالكم" noun indicative to mean *furthest* and *high ranking*! This "*thalekum*"= "ذلكم" is made up of *three* distinct components: (1) the particle "ذَا" = the *demonstrative pronoun* for the *singular*, *masculine*, *for* the *animate or the inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "كم، ضمير المخاطب" *for the addressees' pronoun*, for *two or more*, or for *magnanimity*! There is no English equivalent for "ذلكم!" The best rendition for a in English, I believe, is: *thalekum* (*he-afar-collective-you*)! See كتب النحو و الصرف!
The believers	المؤمنون /	e believers" see the entry of "they/them who believed" for full elucidations!

	المؤمنين	
thekron	ذكر [الأعراف]	word "الذكر" has so many meanings, scholars, such as *al-fayrozabadi*, mentions about *twenty* different meanings:(1) mentioning by the *tongue*, (2) silently but heartily *remembering* Allah, (3) His *exhortations*, (4) *Torah*, (5) *The Qur'an*, (6) *The Preserved Tablet*, (7) *message of the Prophet*, (8) an *exhortation* or *exposition* (by the Prophet or others), (9) *tiding*, (10) *The Messenger*, (11) *honor*, (12) *repentance*, (13) the *five Islamic Prayers*, (15) *al-Asr* Prayer, (16) *apology for imperfection*, (17) *intercession*, (18) the *Singularity* of Allah, (19) *remembering* His favors, (20) *obedience*.
They/them-who believed	الذين آمنوا	phrases "they/them who believed" and "the believers" are mentioned in The Qur'an multiple number of times, the first ("they/them who believed") 259 times as compared to the "he-believers" (of all *grammatical* inflections منصوب مرفوع أو مجروروأو) of *179* times! Of this 179 times, the "he-believers" also (of all *grammatical* inflections, أو منصوب أو مجرور مرفوع), مرفوع of 35 andمنصوب أو مجرور of 144, as well as the "she-believer" of 6 مرفوع and 22 منصوب أو مجرور)! In other word the total comparison is 259 and 179! But the concept I believe is that the "*they/them who believed*" are "*recent*" believers, the *belief* in them has *not yet* taken strong hold on them, i.e. not yet become *firmly established* as to be a "*hallmark*" of them like in the case of "*the he/she believers*!" Thus, the implication may be, and Allah knows best, is that *contrary to common sense*, the "they-them who believed," are so "recent believer" they are *not* subject to revert back to "disbelief" and even if any does revert back to disbelief, then "they are not "*they/them who believed*!" So, although they are in *more need* to *fortify* their "fresh" belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is *too short to non-existent*, or even under the worst of circumstances, if any should revert to disbelief, then they are *not* the addressees of the "they/them who believed!" So, in summary: The "they/them who believed" are "*recent*" believers, thus, the "belief" is not yet firmly established in their hearts and mind as in the case of 'the believers!" So, contrary to common sense, the "they/them who believed" are *not* likely to "*change*" their mind and revert back to "disbelief" but even if they should be subject to such a change and it does occur then they are not the addressees of "they/them who believed!'
Telka	تلك	word "*telka*" = "تلك" is a *demonstrative noun*, made up of *three* components (1) "تى," as a *demonstrative noun*, for the *feminine*, *singular*, (2) "ل، لام البعد" for the *afar distance*, and (3) the "ك، كاف المُخا طب"= "*it*," for *addressee*. And *most importantly* its usage is *intended for the inanimate objects* or "جمع التكسير"= "*broken plural*!" The word "*telka*"="تلك " means: *she-afar-that-it*, or *plural feminine those*, or a *singular of a plurality*, such as *Ummah*= community, *it[w]*! So, for this "تلك" there is *no* English equivalent *per se*! Thus, we have to *transliterate* and *parenthetically explain*, as stated above! See كتب النحو و الصرف! So *telka* (*she-afar-that-it, those[w]*).
sus "***with***" versus "***by***"		re are *significant* differences between "*to* their devil," "*with* their devils," and "*by* their devils." In Arabic they say: "I was alone *to* the king," the speaker is *lesser in rank* with respect to the king. "I was *with* the king," the speaker is of *equal status* to the king. "I was alone by the king," the speaker is *superior* to the king; the speaker is an *Emperor* with respect to one of his kings! In essence: "*to*" indicates *subordination* to the devils; "*with*" indicates *equality* with the devil; "*by*" indicates *superiority* over the devils.
toaddo	تؤدّوا	word "*toaddo*"= It is to be noted that the word "أداء" means *personal* payment, i.e. the payer must pay the payment to the payee *in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to "*waffa*"= "وفى" *paid the full obligations in any way*!
Touch me	يمسسني	word "يمسسني" from "مس" which *literally* means "*touched*;" However, "يمسسني" is the present tense for "المساس," *metonymically* (i.e. figuratively speaking) meaning the *lawful* "*sexual intercourse*" between wedded spouses.

Ummah, **Ummey/ummyoun**	**أمة** **أمي\أميون**	The Arabic word *Ummah* has **many** meanings: (1) Mother; (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*! In The Qur'an, *Ebraheem* (*Abraham*) is described as "*Ummah*;" (11) a generation; (12) people; (13) community; (14) main section of the road. He who is unlettered! And **ummeyoun** is a plural for those who are unlettered. In the Jewish sense the Gentile.
h		Arabic word "*I'atamara*" means made "*Umrah*," which is referred to as the "*lesser pilgrimage*" i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) ceremonies.
urna	**انظرن**	word *undhorna* (*pay attention to us, give us respite*), "*undhurna*" is made up of two words: "*nadhara*" and "*na*." The word "*nadhara*" has many meanings, among them: *looked at* and *was considerate towards* some one with in the intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The "*na*" is the pronoun of the speakers in the subjective collective sense of "us." Thus, "*undhuran*," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) "listen and pay attention to us;" (2) (the addressors are pleading the addressee as if saying) "give us respite (i.e. the speakers)."
Village	**قرية**	the word "**قرية**" *commonly* speaking and Arabic dictionaries refer to the word "**قرية**"= "*village*!" However, "in the Qur'an it means a developed *urban* community, a metropolis. At times the word "**قرية**"= "village" is used *figuratively* to denote *its people*!
Wa'seon	**واسِعٌ**	word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful *attributive* names, meaning "Furnisher of provision and mercy to everything!"
waffa	**وفى**	الو هو و الوفاء من ،وفّى" Means paid the full obligations in any way.
wahana	**وهن**	word "**تَهِنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً** **و الوهن هو الضعف و عدم القدرة على بذل الجهد.** **و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الل** **وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي** . refore, the word "**تَهِنُوا**" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "**تَهِنُوا**" in one word per se! Hence, "**تَهِنُوا**" is best rendered, in my opinion as indicated above.
Wakeel	**وكيل**	re is no *proper* conventionally *acceptable* English word for "**وكيل**," meaning: (1) Allah, when preceded by the article "*The*," i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a *legal representative*, *who really practices Law*, and *generally stays within its confines*, on behalf of some one; (3) the *deputy* (*political representative*) of some one who takes *full responsibility* on behalf of the one who deputizes; (4) the *keeper of the affairs of some one* else. Thus, perhaps "custodian," is the best to really depict what the real sense of a "*Wakeel*" is or should be!
wasilah	**وصيله**	"*wasilah*"= "**وصيلة**" means the *she-sheep who gave seven or ten consecutive births.* When the she-sheep gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister! Also,

		the women do not drink its milk! And they let her loose!
		n Arabic word that has two *distinct* meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its *intense* heat.
hed	**بئس**	tense meaning wretched.
Yadhunnoon	**يظنو**	n Arabic word made up of two parts, *yadhun*=verb and *noon*=pronoun for the plural they or them. The verb *yadhunn* is the present tense of *dhanna*. The noun is *dhann*. Thus, *dhann* has *many* meanings, including *contradictory* ones! Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) *is absolutely certain*! Thus, in this *Ayah*, it is used in the 8th sense listed. Some *dhann* is *highly disgraced* in The Noble Qur'an: "O ye who believed shun some *dhann* (suspicion), verily some *dhann* is sin." (S 49:12).
yaghulla		word "**يغلّ**" the present tense of the word "**غلّ**"="*ghalla*," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn
Yaghullo, Ghalla	غلّ, يغلّ	word "**يغلّ**" the present tense of the word "**غلّ**"="*ghalla*," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.
yajhaloon	يجهلون	Arabic word "**يجهلون**" is the *present tense* for the *past tense* of "**جهل**." The English language does *not* have a *verb* for "*ignorance*" (an *adjective*)! So, we resort to say: "*in a state of ignorance*," or "*you act as if you are ignorant fools*" instead!
Yakhtasso	يختصّ	word (a) "*yakhtasso*"="**يختصّ**" is *different* from (b) "**يخصّ**," (a) is based on "**اختصّ**" and (b) is based on "**خصّ** ."Both (a) and (b) mean *particularized*, *not* chose or selected, as many tend to say! As a general rule in the Arabic language: the more *letters* in the basic construction of a word the *more meaning that imparts to it*." The Noble Qur'an *has* the (a) construction and does *not* have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) "*yakhtasso*"="**يختصّ**" *per se*; and the best that could be achieved is the (b) construction. Hence, we have a need for *transliterating* (a), above.
yalmezona	يلمز	*vho: privately slander*, or *find fault with (with others) in subtle ways, or blink the eye to malign others!*
yarshodoon	يرشدون	word "**رشد**" means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition* of *good and bad, right and wrong*, (3) *constant adherence* to what is right, (4) *cognizance* of the consequences of any given situation and *avoidance* of the undesirable results! Thus, "**رُشد**" in summary: *discernment at maturity and strict adherence to what is right.*
yasdefoon	**يصدفون**	y shunt their selves, as shunt is a *transitive* verb.
Yataqoon		y, *in the future tense, plural, masculine*, see above.
yestajeebo	يستجيب	e Arabic word "*yastajeebo*"="**يستجيب**" means *positively respond*, i.e. *not only respond but actualized* what is requested or complied with what was requested!
youdhaheroona	**يظاهرون**	word "*youdhaheroona*"="**يظاهرون**" has *several* meanings! However, in *this* context it is associated with "**الظِهَار**," which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: "*you are upon me like my mother's back*!" That is because the "*back*" is considered as the place of "*riding*!" When a man is having *sexual relation with his wife*, it is as if he is "*riding* over her!" Thus, the "*back*" is a lofty *metonymy* (*indirect declaration of intent*) with respect to "*having sexual intercourse*!" Hence, once a person

		expresses "الظِهَار" to his wife, then that means it is a *full divorce*! When *Islam was established* "الظِهَار" was *prohibited*! See اللسان!
youmetokum	يميتكم	word "يميتكم" is made up of *two* parts, the *present tense* (a) "يميت" and (b) the pronoun "كم." Part (a) is based on the *transitive* verb "*amata*" "أمات," i.e. *requiring a direct object*. The closest English for "أمات" is "*deaden*." And "*deaden*" comes in (1) *transitive* sense, means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. *not* what we needed for our purpose! And (2) "*deaden*" in the *intransitive* sense means: *to become dead* or to lose vigor, brilliance, or *liveliness*, so *one* sense (lose liveliness) what is exactly *needed* for our purpose, *but it is in the transitive sense* Therefore, the only way, it seems, is to *transliterate* "يميتكم" is to say: *causes natural death*, or make you die, i.e. Allah does. Other expressions, such as: "*kill you*," or "*deal you death*," etc. *all* these are *not* good enough for this purpose of "يميت!"
emona:	يقيـ	word "أَقَام" in "يقيمُونَ" has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other! But first what is the meaning of : "أقَام؟" "أقَام" *linguistically* means: **أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**" "يقيمُونَ" means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقَام" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!
noon	يقنون	word is made up of two parts: (1) "*Youqen*" and (2) the pronoun "*noon*." "*Youqen*" is singular, masculine present tense, for having absolute certainty. The pronoun "*noon*" is for they.
youthkeeno	يثخن و أثخن	word "**يثخن**" the present tense of "**ثخن**" which means became thick, heavy, dense, or firm. And the word "**أثخن**" *linguistically* means *prevailed* and *subdued*. And "**أثخن**" also means *exaggerated in wounding the enemy*. And "**أثخنه**" means *weakened him*. And "**أثخن في الأرض**" means *got a hold of it, prevailed and became the master over its territory*! And in *Hadeeth Aaeysha*: " **لم أنشبها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها.**" means *I exaggerated in my response to her until I confounded her*! Thus, literally means *got a hold of it, prevailed and became the master over its territory*! *At-Tabary*, a noted *Emam* in the *Tafseer* of The Qur'an say for "**أثخن**" means *prevail or gain mastery*. Thus, this *Ayah* does *not* say "**يثخن في القتل**," but *says* "**يثخن في الأرض**." That is *got a hold of it, prevailed and became the master over its territory* Therefore, and Allah knows best "**يثخن في الأرض**." Must be taken for its linguistic implication and not necessarily to mean "**يثخن في القتل**." However, *many of the books* of *Tafseer* say that "**يثخن**" means exaggerate in the *killing* of the polytheists! Thus, "**أثخن**" could mean *take hold of, prevail and continue to have mastery over the territory*.
youzakkey	يُزَكي	word "**زكى**" in "**يزكيهم**" means *had all the impurities removed from* (*exculpated*) him *as well as* swelled! See **الراغب**!
Zakah	زكاة	definition of *az-Zakah* is: definitively *blessed augmentation* prescribed as a *specific percentage* of *particular* personal wealth of a *specific* time frame! The *az-Zakah* is to "*cleanse*" the wealth it is *paid on its behalf*! Thus, once such "wealth" is "*cleansed*" by giving out the *az-Zakah* then *az-Zakah* will blessedly augment="swell" such wealth! As the *az-Zakah* is "*Allah's possession*"= "**مال الله!**" In this respect Allah says: "And you give them from Allah's wealth which He gave you!" (S 24:33)! Whereas the charity is from the *personal* wealth= "**أموالكم!**" There are many *Ayat* in this respect, among them, Allah says: "Verily you will be assuredly essayed in your riches and your selves!" (S 3: 186)! s, the word, "*swell*" is in the sense of *to cause to increase in volume, size, number, degree, or intensity*! Obviously the *rather small* "*Zakah*" *portion* of any

		possession *belongs to Allah* and *not* the possessor of that possession *entrusted* with such a portion! So, the possessor *must expend* that small "*Zakah*" portion as soon as possible in the ways of the "*Zakah*" as *prescribed* in The Qur'an, (S 2:177), as not do that will *inevitably impart disastrous consequences on the possessions* themselves! But such expenditure will *bless* the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must! For example with respect to monetary wealth, only *2.5%* of such wealth which remained with the possessor for one *whole year as surplus to all his needs*! Thus, when this 2.5% is properly expended as they should be, such expenditure will not only "purge" the entire possession, but will simultaneously *swell* (augment, raise) the *lot or status* of the possessor!
Zar-a',"	زرع	*rooted* in the word "*zara-a'*," Past tense; "*yez-ra-a'o*" the future tense (for him); "*ta-zra-a'oon*," future tense (for you make) the "*zar-a*" "*taz-zare-a'onaho*" future tense (for you make it) "*zar-a'*." "*az-zare-a'oon*," nouns, (for makers of the) "*zar-a'*." Therefore "zar'a"' means: *green standing crop*, *just before harvesting*, or the *vegetation after sprouting*.